



BOOKSELLER
STREET
RECENT
- 07
L. F. COTTE

Polimanteia; or, the means lawfull and unlawfull
to judge of the Fall of a commonwealth, &c. sm. 4to.
Camb. 1596. A good copy of this rare book, in which the
earliest—yet discovered—printed allusion to "Shakspeare"
occurs; in the Bodleian Catalogue, 1843, vol. 1, p. 546,

L. B. TH,
1860.

it is attributed to "William Clarke," the initials to the
"Epistle Dedicatorie" being "W.C." Bound by Bedford,
green morocco £5 5 0

* * * As it seems to be the fashion to think, that the purchase of books
is to be stimulated by the adducement of instances where they have been
sold for—or even marked—more than in the case under notice—such in-
formation being dubbed "Bibliographical Notes!"—perhaps it may be
feasible to cite the fact, that the bliss copy of the above interesting book
—Lot 3490. Part 1, sold for £5. 15s.—the respected owner having
noted in reference to it—"This Tract perhaps contains at sig. R 2, rev.
the earliest printed testimony to the fame of Shakepeare. Mention is
made also of Daniel, Breton, Spencer, Drayton, Gabriel Harvey, and
Nash, the Paradise of Dainty Devises, and divers others, men and books,
illustrating the literary history of that period."

Accessions
151. 618

Shelf No.
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Barton Library:



Thomas Pennant, Boston.

Boston Public Library.

Received, May, 1873.

Not to be taken from the Library!





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<https://archive.org/details/polimanteiaormea00cove>

POLIMANTEIA,

O R,

The meanes lawfull and unlawfull, to

IUDGE OF THE FALL OF A
COMMON-WEALTH, AGAINST

the friuolous and foolish conie-
ctures of this age.

Whercunto is added,

*A letter from England to her three daughters,
Cambridge, Oxford, Innes of Court, and to all the
rest of her inhabitants: perswading them, to a
constant vnitie of what religion soever they
are, for the defence of our dread soveraigne,
and natiue cuntry: most requisite for
this time wherein wee
nowlive.*

*Inuide, quod nequeas imitari carpere noli:
Nil nisi cum sumptu mentem oculoſq; iuuar.*



*Printed by Iohn Legate, Printer to the Vniuersitie
of Cambridge. 1595.*

And are to be sold at the signe of the Sunne in Pauls
Church-yard in London.

ATLANTA, GA.

151,618

May 1873

[Faint, illegible text]

[Faint, illegible text]

[Faint, illegible text]

[Faint, illegible text]

T O T H E R I G H T

honourable, Robert Devorax Earle

of Essex and Ewe, Vicount of Hereforde, Lord
Ferrer of Chartley, Borchet, and Louaine, Ma-
ster of the Queenes Maiesties Horse, Knight
of the noble order of the Garter, and one of
her Maiesties most Honourable
privie Councill.



Tis easie to gesse (honourable Lorde) why Schollars flocke under the patronage of men in your place; their condition is so weake, that unlesse men truly honourable doe defend them, they are most of all in this age distressed. And yet (braue noble Lorde) ingeniously to confesse my true meaning) it is not that which mooued me at this time; but it is the height of admiration which my thoughts conceiued of your honours worth, that made me thinke all men bound to offer signes of loue and dutie, where both 'are deserued in so high a measure I take vpon me *Englands* person and speake like a Common-wealth. And therefore howsoeuer it were presumption in me to dedicate papers of so small moment, to a personage of so rare worth, yet (honourable Lorde) take them as your cuntries talke, vouchsafe to reade them stamped with her name, and so all shall be afraide to mislike them, beeing graced with yours. And yet I weigh not whether others mislike them or no; let but your honour for learnings sake (a thing which I know you doe) say you are content to accept of the meanest trifle, and grace it with a good looke, and

The Epistle Dedicatorie.

then I contemne what male-contented melancholy can speake against me. Your honour (be it spoken without envie) like Englands Cedar is sprung up to preserue with your shadowe, the humblest in all professions, from hundreds malice. The warlike and braue soldier thinkes himselfe (and that in truth is) graced, to be teamed but your follower. The worthy and kinde passionate Courtier deemes (and worthily) this his honour, to be your fauorite. The sober and devout student, that dispised doeth walke melancholy, takes himselfe (and not without cause) fortunate to be teamed your schollar. Thus all relye noble Lord, upon your fauour. And I (who though I must needs honour) yet usually with so deepe affection am not deuoted without cause) doe so in kindnesse and loue (if that be not a word too presumptuous) passe over the full interest of my selfe to your dispose, as in what kinde soeuer a schollar may doe his dutie, I am readie and desirous to be commanded by you: then accept (noble lorde) the willing mind of him that hath nothing else: and say, that that alone, is absolutely sufficient to content you. Read it, but (or if that be too much) doe but accept it, and so rest. whereof not doubting in the middest of so many signes of a schollar-respecting honour, in dutie I kisse my hand, and humbly take my leaue.

Your honours in all duty most affectionate,

W C.

The Preface to the Reader.



We are fallen into the barren age of the world (courteous Reader) wherein though some few trauaile to expell Barbarisme, (which fortunately they haue done in our English tongue) yet a number of idle conceited-wise-foolish heades take upon them peremptorily to censure other mens paines: so that enery man is loath to enter into the viewe whilst Idlenes shall stand controlling and giue her sentence. I know it could fit these to write, but that magni laboris est quempeterique fugimus. Homer wrote of the trauailes of the worthie Gracian Vlysses; Curtius of Alexander and Darius; Rome had neuer beene so renomed but for Titus Livius; Thucydides eternized Iason and Minotaure; and sweet Salust Iugurth and Cateline: nay this wise age, long since had beene plaine foolish, if our painefull forefathers had not trauailed for their good. And if any man thinke this age is too wisely learned to read any thing which is but some fewe droppes of that mayne Ocean which overflowed in their daies, let him knowe this, that care added to their industrious trauailes, is easily able to perform matters of great importance. Learning was let loose ouer all Europe ouer since Athens did first flourish (excepting a few years when the Gothes and Vandalls compelled her to liue in exile) who flying fast from their furie left Italie and those famous places, and planted her selfe so firmly in these poore countreies, that ouer since amongst vs shee hath liued honourably. Thus in the abundance of our knowledge, he that hath taken pains, stands at the courtesie of euery patric fellowe to be censured as it please him. In consideration whereof, wise men haue deemed it the safest, secretly to smile, and soberly to say not hing. For my paines I much care not, I esteeme thee (Reader) as thou dost me, for (degenerous minds intreated, grow insolent:) the daies are euill, and the argument is fit for these times; I knowe diuers haue trauailed in the same kinde, whome I but humble (without wronging them) to speake vnto thy capacitie: Nobilitie fully learned made

The cause why many write not. Ignorance fits idle and will iudge. In vaine doe we complain of multitude of bookes.

Vales.
Zaneb.
N.D.B. Gallici

My L. Henry
Howard.

The Preface to the Reader.

choicē to handle the same argument, and with such profounde deepe skill performe it, as that truth taketh her selfe much bound unto him, who made her to speake eloquently that vseth to be plaine, and false prophesies ashamed, who so long haue vsurped truths titles. From hence maist thou learne (or at least remember) that the greatest Monarches (howsoeuer proud in their owne strength) must either fall with an enemies stroake, or (as Rome did) with her owne waight: here maist thou see that nothing is so made, but subiect to great change. And yet least thou desire to knowe what thou oughtest not, I haue laboured to make knowne what thou shouldst desire: my leisure will not serue to detain thee long, and a short preface is beseeching so small paines. I take my leaue, and (if thou hast deserued) I giue thee thanks: onely this I must adde further (not to accuse others, or make an Apologie for my selfe) that I neuer yet in the least syllable of the so tearmed loosest line, meant either to modestie, pretie, chastitie, time, the Muses, or kindnes to doe wrong; neither should the surmised obiect of my muses song, or the dearest which that obiect hath, suspect in me but the least shadow of supposed iniurie: for I neither ment to make loose poetrie a true historie, or thought that wise courtesie would be so suspicious to misdeeme him, whose thoughts long since were deuoted to grauer studies: from whence taking leisure but to pause a litle, my penne grewe passionate, and my idle papers scattered vnawares flew abroad (I protest) not to offend any: thus I binde thee (by that credit which truth deserues) who soeuer thou art which reads, to beleene what I haue spoken herein, and (if thou please) for my sake to accept this. And because euery Balductum makes diuine poetrie to be but base rime, I leaue thee (sacred eloquence) to be defended by the Muses ornaments, and such (despised) to lue tormented with endles pouertie. Farewell.

For such a
Coxcombe.

Diluium, terra motus, contagia passim
Bella, fames, mundi quid reliquum exitio est?
Ignis & ipse prope est; unde hæc: ex arce tonantis:
Tot mala quid mundo congerit? Impietas:
Anne salutis adhuc spes ulla est? unica: qui jñam
Porriget hanc? pietas: hæc ubi? nullus habet:
Quid stas munde? rue, et pietas est nulla; ruentem
Sic video; auxilium numina lesa negant.

Inscriptio portæ.

Si nihil edificas, quid spectas nostra viator?
Aut mea ne carpas, aut meliora struas.
Si meliora tenes, id aivos poscito mecum,
Ne, quod uterque tenet, fascinet inuidia.

Labor.

O labor, ô sudor, scelerati præmia morsus,
Ah satis natos occule terra tuos.

Nec omnia nec omnes mihi
placere; quàm ego omnibus?
non omnibus Cous senex,
non Eremita Spagirus,
num tu viator omnibus?
deo placere cura, abei.



POLIMANTEIA.



Efore we come particularlie to speake of *Diuinations* lawfull & vnlawful; for the true and better vnderstanding of them, we will

first define, what *Diuination* is: *Diuination* is a foretelling of things to come, performing it in diuers manners, as well artificially, as naturally. But those that more curiously subtilize vpon the Etymologie, say, that to diuine is properly to foretell, and to foresee things to come, by an exteriour motion, without hauing any subiect, cause, or signe before hand to coniecture so; and therefore in this sort, God testifieth of himselfe, that he alone knoweth things to come, which afterward he reueiled by his Prophets

What Diuination is.

God alone absolutely knoweth things to come.

Polimanteia.

and Apostles, as it pleased him. Now
Satan Gods Satan desiring in this to bee Gods Ape,
Ape. (thereby the better to abuse the world,
& to drowne men in intolerable super-
stition, by a naturall curiositie to know
things to come) hath iniuriousslie and
Satan false- falselie vsurped the same authoritie to
ly a Dissiner. diuine, and from thēce proceedeth the
word *Diuination*: so that thereby Satan
so much the more vnder a cloak of na-
turall things, is for the most part as a
forger and coūterfeiter (excepting the
diuination whereupon the subiect of
this matter depends:) and therefore it
is necessarie to trie and examine in the
first place, the might, subtiltie and craft
of the diuell; in whom we shall finde as
The power of great knowledge and vnderstanding,
Satan. (excepting the Angels) as in all the o-
ther creatures besides; wee shall finde
as great subtiltie for interpreting the
signes of diuers things: a matchles vigi-
lancie: an incomparable cunning, to
inuent trumperies; and deceit, vnder
fine coloured, but false pretences: And
to

Polimanteia.

to conclude, a most perfect malice accompanied with a perpetuall hate against mankinde: and the rather, seeing that it is not in his force, to doe any thing of himselfe: to hinder the course of things naturall ordained by God: to destroy and to make againe: to sound the depth of mans heart: or to foresee how God governeth the course of the world: the affayres of Kings and Princes before the reuelation of his diuine prophesies. Notwithstanding he perceiueth by his subiltie the hid properties of things bodily and spirituall. His knowledge is exceeding by his manifold experience of things past: he diueth so farre as may possibly bee sounded into mens maners; and copies out their actions, from whence he deriueth his greatest profit. Thus he incomburs the actions of Kings & Princes of each in particular; that contrarie to all reason and opinion of men, they are all so intermedlingly inwrapped each in other states, that scarce anie knoweth

Satan a perpetuall enemy to mankinde.

Polimanteia.

how to escape himselfe. Thorough the deepe whereof he so lancheth without sight, that he maketh one of them to entrap and beguile another: whereof euerie where are examples sufficient, and therefore *S. Paul* to the Ephesians setteth downe most liuely Satans puissance. But let vs see a little neerer the diuels policie, of what force & efficacie it is, especially in those things which concerne the ruines of *Gouernment*, or change of a *Commonwealth*. First then, although that the diuell knoweth not the state and affayres of *Kings* and *Princes* in particular, as *God* from the beginning hath predestinated them in his immutable counsel, nor how he wil dispose and change them contrarie to the opinion of men & ordinarie course of things natural; yet notwithstanding the knowledge which men by the permission of almightie *God*; haue drawn out of the diuine propheties of ancient time, is not comparable to that of *Satan*, by reason he farre surpasseth man,

in

Man inferior in knowledge to Satan.

Polimanteia.

in fine, quick & nimble subtiltie, which he vseth to his owne aduantage. These know by the predictions of Prophets: that such Kings and Princes shall come to gouerne: besides, by what meanes they shall attaine it, and by whom God will giue the Scepter into their hands: besides, when and how it shall be taken from them. And in one word, Satan knoweth the estate of Government which must happen, and how long it shal endure, and the enemies which shal rise vp for the ruine of it. From these & such like reuelations would they drawe their diuinations. They haue found out by the prophesies of *Daniel* the estate & chaunge of Monarchies which must happen, the ruine of *Darius*, the destruction of *Asia*: and that the Monarchie of *Babylon* shall be transported to the *Greekes*: By meanes whereof, when *Alexander* the Great consulted with the Oracle at *Delphos*, *Pythias* answered him, *Eris inuictus Alexander*: Thou shalt be vnconquered *Alexander*. And after-

Spirits

Note.

Foretold.

Oracles.

Polimanteia.

Satans subtilie.

ward for confirming, and giuing credit to his Oracle, hee ceased not to shewe signes & wonders together with vaine illusions, in the behalfe of *Alexander*, which way soeuer he marched with his armie: on the contrarie not to daunt *Darius* too much, he nourisht in him a vaine hope by doubtfull dreames, perswading him fondly of victorie, against his enemy. For the temptations of Satan are of that sort, that they promise vs all ioy and happines whatsoeuer: but no sooner they are entertained of vs, but in their place commeth despayre, with a perpetuall torment. By the prophetic of *Daniel* and *Esai*, the diuell knewe that the Monarchie of the *Assyrians* should be wholly desolate and giuen into the power of the *Medes* and *Persians*, and that al this should be done by *Cyrus*. For this cause it was foretold, that King *Craesus* should be chased and spoyled of the kingdome of *Lydia*: And therefore knowing the might of King *Cyrus*, Satan ceased not to moue and in-

Satan an Ambidexter.

Satan knoweth the Scripture.

cite

Polimanteia.

cite *Cræsus*, by a bayte of ambition, to oppose himselfe against the *Persian Cyrus*. This being done, the *Assyrians* Em- *Cræsus con-*
quered.
pyre was spoyled, *Cræsus* conquered, and the Monarchie translated to *Cyrus*.

There is one especiall example farre surpassing all that antiquitie mentioneth of Satans subtiltie, whereby apparently he shewed the intent and effect of his whole treacherie: It was that of the great contemplatiue diuine *Jam-* *Iamblich.*

blicke, who desirous to knowe the name of him that should in the Empyre succede the Emperour *Valens* that then reigned, he made trial of it by a certain foolish (be it spoken with reuerence to *A thing vn-*
lawfull.

so wise a man) and most vnlearned diuination in this manner: He caused the Greeke Alphabet written to bee put by distinct letters, in the ground, and vpon euery one he placed a graine of Barley; in the midst a Cock, & the letters where *A foolish*
proofe.

the Cocke scraped the Barley, should signifie the thing he so much desired. Now it happened that the Cock bared these

Polimanteia.

Θ ε ο Δ. these foure letters : Θ, Ε, Ο, Δ: yet now likewise he remained vncertain of the name which these letters should portend, to discerne whether it were *Theodosius*, or *Theodotus*, *Theodorus*, or *Theodectes*. The Emperour *Valens* seeing the euent of all this, & fearing some false play, made (*Herod* like) all such to be put to death, as those letters did poynt out. He commaunded likewise, to search foorth the *Diuine. Iamblicke*, fearing the crueltie of the Emperour, by reason of the fault which he had committed, (for it was not lawfull in *Rome* to enquire into the succession of the Empyre during the life of the Emperour) poysoned himselfe. But we shall finde for the most part that the diuell the more to delude men by these diuinations, gaue his answers hid, darke, double, and doubtful, especiallie when himselfe (which often happened) was vncertaine of the euent, being only led by suspicious and sleight coniectures, without euidence of diuine reuelation, (as appeared by the doubt of
that

*Diuination
will beget
Tyrannie.*

*Vnmeete it
should be.*

*Doubtfull
answers argue
deceite,
or ignorance.*

Polimanteia.

that name which those foure letters might portend:) for not knowing the trueth, he talketh by circumstances and darke signes, sometimes telling the trueth to gaine credit to his false lyes, seeing by a malicious instinct he striveth to obscure the trueth, to the great dammage of mortall men. For his delight is in falshood, and his ioy is in our fall. That is the reason why hee vseth these doubtfull & vncertaine answers, to the intent to abuse men by his ridiculous apish mockeries, and finally to bring them by a certaine feare, and a sorrow of things to come, to most abominable wickednesse, in executing the self same euil, which before he had told vnto him, that inquired of it.

A Caueat.

We haue a most famous example and worth the marking, of an Oracle (in respect of their doubtfull answers) which was found in *Greece* vnder the shadowe of the word $\phi\omega\varsigma$, which signifieth both *man* and *light*, if the accent be not rightly placed (for the ancient Greekes were

*Ambiguitie
in oracles.*

$\phi\omega\varsigma$, *man,*
light.

Polimanteia.

not careful in this, as it is well noted by *Justus Lypsius*:) then the doubt of the foresayd Oracle, by reason of the ambiguity of the word, made them vncertaine whether their sacrifice should be of humane flesh or some other thing; euen so now we see oftentimes that he hath told the euent of things, whereof he is the author: yet notwithstanding for al that, because God hath admirable meanes in his counsell for to gouerne all that is in the world, and because Satan is ignorant of the euent or change of things disposed by GOD himselfe, (whether it bee a punishment or a release of his rigor, which he vseth sometimes in the execution of his iustice) he vttereth his diuinations & predictions in obscure manner, ballanced with an equal, yet difficult interpretatiō, which may as well agree to this as to that, not only for the doubtfull sense, but for the double reading of it. Of this kind was this: *Cræsus Halym penetrans magnã peruertit opum vim.* Likewise the fraudulent

lent

*God dispro-
ueth his so-
phistrie.*

Polimanteia.

lent example of the answere which the diuel gaue vnto Pope *Borgias* of eleuen *Pope Borgias.* yeares and eight moneths, may serue to confirme this. Furthermore, the diuell not only knoweth by diuine prophesies the subuersions, ruines, and restorings of Monarchies, but he intrudeth himselfe often into the handling of them, & entermedleth in the counsel of Kings and Princes, enforcing them *Satan cunning in diuine prophesies.* by all means possible to bring in a confusion: to trouble the estate: to oppose themselues one against another: to disperse Realmes: to debase lawes tending to the good gouernment of the Common wealth. He is alwayes hammering of some newes, daily to hinder good and sound counsell, and in stead *The author of ill lawes.* of them to set abroach other, fatall to the Church and the Common wealth: he enflameth the hearts of the mightie, with an ambitious desire of ruling, to this end, he perswades them to followe bad counsell, seruing for the execution of their dissignments: Such as these are *Ieroboam.*

Polimanteia.

Iob. I. 17.

Note.

*Satan useth
great men
sometimes
for his turne.*

*Aforeseeing
Polititian.*

plentifull in the holie scripture. Thus he moued the *Chaldeans* to come to rob and spoyle *Iob* of his riches, and to sleie his seruants. Thus he plotted like an anciēt states man, to hinder the reuiling of the Temple of *Ierusalem*, after the returne from *Babylon*, perswading king *Cambyses*, by meanes of the Courts flatterers, to make warre against the *Ægyptians*, which hee did : And for feare lest the *Jewes* should enter into alliance with them of *Ægypt*, the king commanded in plain termes, to hinder the work of the Temple which was then begun : and thus Satan compassed his intended scope. When he asked leaue to enter into the heard of swine, hee had more craft then a common politicke: He did the *Gadrenes* a displeasure in their religion, by that meanes, foreseeing they would entreat Christ to go out of their kingdome, and so runne headlong with their swine, into eternall destruction. Againe, he stood at the right side of the Sacrificer in *Ierusalem*, to hinder that

Polimanteia.

no good thing might bee done in that citie. Hee attacheth (as it were) with a contagious infection the most part of publique persons, the better by that meanes to obtaine his purpose, by reason of the charge which they sustaine for to preserue others. Then seeing that Satan intermingleth himself in the midst of affayres publique, and that by a diuine permission, he insnareth both one, and other, ayming continually to subuert the state, (especiallie of Monarches) knowing besides, that their ruine and change shall happen, it is no meruaile that hee oftentimes foresees the euent whereof he is the cause, and afterward forgeth *Diuinations*, to the intent to deceiue both one and other. But although that God oftentimes permit Satan (by reason of our demerits) to exercise his tyrannie ouer the principall states of the world, yet notwithstanding, that permission is not infinite; for God keepeth, gardeth, and defendeth Realmes, to the intent that being

*Rather them
then others
to make the
hurt by ex-
ample.*

1. King. 22.

*Satan buz-
zeth into
mens hearts
that which
he hath plot-
ted himselfe.*

Polimanteia.

*God is the
sure rocke of
defence to a
kingdome.*

Dan. 4. 29.

*So at this
day Spayne
a stay for
Christians
against the
Turke.
Nero.*

*The societie
of man com-
pared.*

shaken they may not be altogether ruined, causing his holie spirit to watch ouer them, against an enemy so mightie, in giuing them wholesome counsel, for the preservation of their estate. It is most certaine that GOD permitteth Satan somtimes to tyrannize ouer one, or other, as we see in the King of *Babylon*, who was giuen into his power for seuen yeares: yet notwithstanding whē it pleased him hee made a restraint and brideled his vnruly will. We see sometimes how hee keepeth and vpholdeth the Realmes of wicked Kings, for to make them a meanes to maintaine his Church, as appeared in the kingdomes of *Babylon*, *Persia*, and the *Romanes* in the time of *Nero* (Natures most strange monster) in respect whereof, it is sayd, that the societie of man is resembled to a flocke of sheepe, whereof though some indaunger themselues, yet the faithfull shepheard endeuoureth himselfe by all meanes possible, to saue his flocke whole, and defend it against the
rage

Polimanteia.

rage of the wolues, which would deuoure it. For if wee would but consider the matter a little further, we shall finde by the scripture in the time of *Noah*, after the building of the tower of *Babylon*, that *Nimrod* was elected by diuine prouidence, to guide and gouerne the people then, when as the children, nephewes, and lineage of *Noah*, wandered without townes to dwell in, destitute of cities, or houses, liuing by hunting and vpon the fruites of the earth, without any tillage, who then represented a maiestie, force and valour in his person; by reason wherof the holie scripture saith, that hee was *Robustus Venator Domini*, Gen. 10. 9. *aut*, *Coram Domino*, a strong hunter of the Lord, by reason of the might and puissance that hee had to tame the sauage and wild beasts: Whereby we may well conclude, that Common wealths had their beginnings by violent Tyrannies, & that *Nimrod* by force & violence obtained the soueraigntie. Notwithstanding we find in scripture, that he

Or as some say, tyrānize ouer men.

was

Polimanteia.

*A monarchy
easily a ty-
ranny.*

*His begin-
ning.*

*A Prince
Gods Vice-
gerent.*

*A thing
vsuall.*

was a most heroicall King and no Ty-
rant: (howsoever some doe intend o-
therwise) because that by his meanes
was established the forme of a Com-
mon wealth, most durable to gouerne,
and to keepe the people in order and
discipline. And so from this first diuine
wisdome, humane societie was kept v-
nited from time to time. This likewise
is the cause why the Prince is tearmed
Gods Vicegerent vpon earth. Finally,
he was garded with such force, that the
Empyres (which wee call Monarchies)
by this meanes were ordained: & then
of the selfe same Monarchies, (by rea-
son of an insatiable ambition and de-
sire to rule) proceeded Tyrannies. But
although that Tyrants, by the permis-
sion of God, seemed sometimes (by rea-
son of their horrible murders and de-
structions) to bee willing to cancell all
law, and peruert all iustice, that tended
to the maintenance of a Common-
wealth, and whereby Empyres flouri-
shed: yet notwithstanding wee finde by
the

Polimanteia.

the discourse of histories, that the verie Tyrants themselves, by a diuine prouidence, haue oftentimes left behinde the good lawes, as the true markes of Iustice, tending to the maintenance and conseruation of kingdoms, to the intēt that humane societie should not either be disperst, or rased out. God hath the meanes to vs vnknowne, to keep them from such wickednesses, that he turneth the euil of present ruling Tyrants, vnto the especiall good of gouerning posteritie: for his will is the perfect rule and the infallible direction of all right and equitie. By reason whereof some are of that mind, that although the Empyre of the *Turkes*, in dignitie and greatnes exceeded the foure Monarchs of the worlde, yet notwithstanding it could not bee reputed for a true Monarchie, because that amongst those barbarous people, there was neither humanitie nor forme, or shewe of iustice, but a meere deuastation of Empyres, and a reall destruction of all lawes and poli-

*Tyrants
haue often
had a care of
good lawes.*

*The Turke
no Monarch.*

*Without
Iustice no
Monarchie.*

Polimanteia.

cies; which were established and drearily obserued of other Monarchies, vnder whom (notwithstanding their enormities) God had continually preferred miraculously a forme of iustice, to the intent to preferue his owne people. I will onely alleadge two examples (not to bee too troublesome) without touch or mention of the Romane lawes afterward brought in, to shew by them the equitie and iustice, which Tyrants and Infidels themselues haue somtimes in the gouernment of their Commonwealths vsed, as well in regard of their ciuill and politicke order, as Militarie. The one long since famous, is the example of the execution of iustice in King *(ambyses)* (otherwise a great Tyrant) which he executed vpon the Iudge corrupted with bribes in the person of *Sysannes*, who after he was put to death he was sleied, and his skinne hung ouer the Iudgement seate, where his sonne was commanded to sit as Iudge, that in iudging he might remeber the offence
of

*Iustice som-
times a-
mongst Ty-
rants.*

*Cambyses.
Herodotus
lib. 1.*

Polimanteia.

of his father. The other, is the famous and memorable example of *Anaxilaus*, *Anaxilaus.* whom the *Lacedaemonians* vsed thus: He seeing that in the time of the siege of the citie *Byzance*, *Clearchus* the Governour begā to take the goods of the Burgesses, that dyed for famine, to diuide amongst his Souldiers, to the intent to hold the towne longer, he dealt in the absence of *Clearchus* with the enemy, to yeeld vp the towne vpon good conditions, which soone yeelded without pillage or shedding of bloud. Afterward *Anaxilaus* was accused to the of *Sparta* for rendring the towne, who (vsing a most honest excuse) answered, that they ought to make warre against the enemy and not their owne selues, and that it was a thing most vniust to handle the Burgesses more rudely then the enemy. And for these excuses full of reason they absolued him. This example may serue at this day sometimes to excuse publique persons, whō some *But not to excuse treason.* indeuour to accuse and blame slanderously,

Polimanteia.

rously, without discretion, not considering that God miraculously governeth the heart of those whom God hath placed to governe others, to the intent to hinder and prevent the totall ruine of his people and Common wealth; as we may reade of the Prophet *Jeremiah*, who gaue counsell to the King *Zedechias*, when he was besieged in *Jerusalem*, to yeeld himselfe to the *Chaldeans*, to the intent to preferue the people and the towne, notwithstanding many others perswaded the contrarie. Many such examples full of naturall equitie are largely handled by Saint *Ambrose* in the third booke of his Offices. On the other side to returne to our former subiect, it is knowne vnto all, that the diuell hath knowledge concerning the ruines and changes of Common wealths, and that he hath learned much by the periods of yeares, and the fatall age of Realmes, and Empires, knowing by observation of times, that they are limited: and because their state is subiect to
change,

Not absolutely.

Polimanteia.

change, that serues him for all occasions. *Cicero* in the twelfth of the *Nature of gods*, speaking of the inuention of sundrie diuinations, and superstitious obseruations, hath these wordes, *Multas res diuturnus usus ita notauit ut artem Diuinationis efficeret*: & in another place he saith, *Obseruatio diuturna notandis rebus fecit artem*: The histories of all times doe teach vs (in case wee would carefully obserue them, & search them thoroughly) that the most parte of the greatest kingdomes, haue not endured *five hundred yeares*. Many haue short of that full time: none or very few haue passed it, but haue fallen either at that period, or not long before it; some hauing perished in whole, some onely changed in some forme; the government of the Kings of *Iuda* beginning with *Saule*, the first kingdome continued to the captiuitie of *Babylon*, which was five hundred yeres. The same space of time was likewise againe marked after the Captiuitie, beginning at

Cicero de Natura Deorum.

Observation hath begotten this Diuination.

500. yeares the common period of a Kingdome in former time.

The Kings of Iuda. Saul.

Polimanteia.

Esdras.
Vespasian.
Ioseph de
Bell. Iud.

Esdras, and continuing to the Emperor *Vespasian*, which ruined *Jerusalem* from the very grounde, and then were the Iewes dispersed, and scattered from one part of the world to another: and since that time their common wealth was neuer perfectly restored, notwithstanding the indevours and extreame paines they imployed therein. The

Gods iudgement.

The common
wealth of A-
thens conti-
nued 490.
yeares.

Commonwealth of the *Athenians* from *Cecrope* to *Codrus*, continued foure hundred fourescore and ten yeares: which was then changed to a *Democratie*. The

The common
wealth of
the Lacede-
monians.
Romaine
Consuls
500. yeares.

Common wealth of the *Lacedemonians* changed about that time, vnder the Kings *Heraclides*, till the time of *Alexander* the Great. The Romaine *Consuls* gouerned five hundred yeares, from the banishment of the Kings, vntill the time of the monarchie of *Augustus*, the same was obserued since *Augustus* till

Valentinian.
West Em-
pire.

the fall of *Valentinian* the last Emperor of the West: and that then the West Empire fayled: and that the barbarous *Vandales*, *Alaius* and others, inua-

Vandales.

ded

Polimanteia.

ded the countries of *Spayne*, and in the ende all *Italie*, with the citie of *Rome*. The same number of yeares were obserued a little after, from the time that *Constantine* the Great transported the *Italian* Empire to *Constantinople*, vntill *Charlemaine*, who restored the Empyre of the west, hauing chased the *Lombards* out of *Italie*. Likewise wee may call to minde by histories, that many realmes and Common wealthes haue endured not past the halfe period of those five hundred, or there about; as that of the *Persians*, which from *Cyrus* to the last *Darius* flourished: but in the two hundred and thirtie yeares, it was fully ruined by the force of *Alexander* the Great. On the other side, the Monarchie of the *Greekes*, which began with *Alexander*, and afterward successiuelly was deriued to diuers kings, as of *Syria*, and *Ægypt*, continued two hundred and fiftie yeares, which after that time was subuerted by the might of the *Romans*. Furthermore if we would search the

Constantine.

Charlemaine.

Persians
continued
230.

Monarch of
the Greekes
250. yeeres.

Polimanteia.

the Chronicles of *France*, we shall finde the same *period* (after that *Syagre*, last Proconsull and Lieutenant for the *Romans* in *France*, was deposed) till *Clovis* the first christian king, vntill *Pepin* father of *Charlemaine*, and then after vntil *Hugh Capet*, was numbred 237.yeres. Further, besides all this, we may see in the discourse of histories, that the period of seuen hundred yeares brought notable change to states. The Common wealth of the *Carthaginians*, (then when it was wholly spoyled by *Scipio*) had continued seuen hundred yeares. The warre betwixt *Cesar* and *Pompey*, which in some sort decayed the state of the *Romayne* Empire, happened in the seuen hundred yeares after *Romes* foundation; and at the same time two periods met together, the one of fise hundred from the beginning of the Consuls, the other of seuen after the foundation of *Rome*. In like sort about seuen hundred yeares after the destruction of *Carthage*, *Totilas* the king of the *Gothes*

Fraunce.

237.yeeres.

The periode
of 700.
yeares obser-
ued by some.

The Cartha-
ginians had
continued
700. yeares.

Cesar and
Pompey his
warre was in
the 700.
yeare after
Romes foun-
dation.

Two Peri-
odes met to-
gether.

Totilas.

Gothes

Polimanteis.

Goths robbed the citie of Rome, cary-
ing captiue with him the principall
Lordes of the citie, which Scipio had
long before foretolde, when *Carthage* The Moores
was besieged. So likewise doe we reade with Spaine
that the *Moores* dealt with *Spayne*, the in the year
year after Christ seuen hundreth; af- after Christ
ter that were they all chased out by 700.
Ferdinand of *Arragon*, grandfather by Ferdinand.
the mother to *Charles* the fifth. For ex-
ample of our times we see, that it is se-
uen hundred yeares past, that *Charles* Charles the
the Great established the westerne Em- great.
pyre, which period (considering the Note this.
change of the times present) seemeth
to threaten some great ruine, although
there is nothing so of necessitie, but as
it pleaseth God to dispose all things for
the best. Now it is needefull likewise to
examine more nearely the *Qualitie* of The qualitie
the foresaid periods, for it is questioned of periods.
of at this day, if there be any such peri-
od necessarily certaine, and fatall for
Empires: likewise why some fayle be- Eodin and
fore their prefixed time, without ex- others.

E

pecting

Polimanteia.

*Ignorance of
true causes
faineth false
ones.*

*The touch-
stone of peri-
odes.*

*According
to our view.*

pecting their ordinarie fall. The Philosophers not knowing how to finde out the reasons, because of their incredulitie, haue so incombred their true vnderstandings, that they haue forged arithmetical ænigmes, other imposing to starres, and cœlestiall causes. But for the true vnderstanding of it, let vs consider the testimonies and examples of holy Scripture, besides the meere coniectures of heathen Philosophie. The vniuersall *period* of Empyres is declared vnto vs by the Prophet *Daniel*, speaking of the seauenty weekes, containing about fīue hundred yeares since the restoring of the Temple, after the returne from *Babylon*, vntill the time of Christ. But because the period is not generall and perpetuall (by reason that we see some Empyres not attaine halfe their period; notwithstanding we shall finde by the discourse and testimonie of histories, that the period (as by a diuine institution) is fatall to the most Empyres for their beginnings and endings,

dings, as may bee apparantly manifest, both by the examples alleadged before, & by many others here and there which may bee alleadged to that purpose. The reason of the difference in regarde of time, and the diuersitie of change which happeneth in them, is likewise grounded vpon the holy scripture of Gods word: we haue saide before, that GOD giueth the Scepter of realmes as it pleaseth him, and taketh them away as his pleasure is. Likewise the change of kingdomes happeneth not by chaunce, but by diuine prouidence; by reason of the causes, which goe before the ruines of them, by meanes whereof, God so disposeth of Realmes and Empyres, that whomsoever he hath installed for gouernement, are by him defended with might and authoritie, as the especiall gift of God, accompanied with many vertues requisite thereunto, namely wisdom, happines, goodwill, iustice, clemencie, &c. all which ioyntly sustaine the pillars of

*The change
of Kingdoms
not by chāce.*

Polimanteia.

*Prosperous
Kingdomes.*

the Empyre: for it is written, *Misericordia & veritas custodiunt regem & clementia fulcitur thronus eius.* In such sort that the Common wealths of Kings and Princes defended with this authoritie, are for a long time, flourishing and in most prosperous estate. On the contrary, if the Common wealth be governed by wicked kinges, vitious, or tyrants, and that the subiects to the imitation of their Prince, are infected with the same faultes, and plunged so deepe, that they can no way get out; then authoritie failes, vertues are abandoned, and punishment doth ensue: hereupon GOD hasteneth his iudgements which preuent the reuolutions, and changes in that they had apparance to continew longer: he punisheth sinnes both of the Prince and people ordinarily by the chaunge and ruine of the Common wealth: for being not bound to the periods of time, he disanulleth, changeth, and altereth their estates, as it pleaseth him. This sheweth *Salomon* plainly

*The punishment of sinne
is the change
of the state.*

*God not tyed
to periods.*

Polimanteia.

plainly, where he sayth: *Because of Iniustice Kingdomes are translated from one place to another, for the sinnes of the land, wisdom the some after others are made Princes, and by stay of a land. reason of a wise and understanding man, the Empire is more durable.* Thus wee may

see the reason of the contrarietie in respect of the change of the periods aboue mentioned. Master Peucer treating the difference of them, sayth, that three sorts of sins are noted in the holic scripture, which principally cause the ruines & changes of a common wealth.

M. Peucer.

Causes of the fall of Kingdomes three.

1. *Impietie.*
2. *Iniustice.*
3. *Lecherie.*

Impietie ruining the Church: *Iniustice* corrupting the Common wealth: and *Lecherie* destroying the familie, with which *Pride* is intermedled, & their seuerall harmes redound vnto al: for this cause *Jntemperancie* & *Pride* mixt, is noted by the Poet to bee most speciall for the subuerting of a state: *Nam cetera regna Luxuries vitijs odijsq; superbia vertit.*

Aristotle ascribing the change of Empyres to sinnes, comprehendeth them all vnder this one word of *inequalitie*,

Aristotle.

Inequality.

Polimanteia.

& the difference of the degrees of honor, and dignities; and that for vertue, although not for religion. But the causes and occasions going before these chaunges, consist in the manners and actions of men, which all are not of the same sort, but exceeding diuers. And therefore the same author addeth and reprocueth the former opiniõ that states are troubled by diuers meanes. I take it here not a thing impertinent (seeing the subiect of our matter) to stay a little and examine somewhat the opinion of some authors, which are willing to set down rules to iudge of the happenings for the euent and chaunges of Common wealths. Amongst others *Plato* ascribeth not this either to a celestially influence, nor to the motion of starres, but to the dissolution of *Harmonie*. This is his opinion, but wee finde at this day a great contrarietie amongst the late writers, for the true vnderstanding of *Plato* his mind, and chiefly of the word *Harmonie*. Master *John Bodin* is of that minde,

Plato.
Celestial influence.

Bodin. de
Rep. lib. 4.

Polimanteia.

minde, that this *Harmonie* is to bee vnderstood of tunes & melodious founds. *Harmonie.*
For the better interpretation whereof, and the more to confirme his opinion, in the fourth booke of his Politicks he hath made the forme of a Triāgle with certaine numbers thereupon, to grouūd a musicall harmonie; and so apply it to *Plato* his opinion. Wherein he is reprehended by Master *Augier Ferrier* Lord of *Castillon*, who making the distinction of the word *Harmonie*, to put away all equiuocatiōs, sayth, that the word *Harmonie* is a generall terme, applied to all things well befeeming: and to all good proportions: to all Common wealths well framed: to all families well ordered, and generally to euey thing iustly and orderly disposed: of perfect measure and of fine accorde. So the Phisicians call the best constitutions of bodie. The Musicians take the word otherwise, and referre it to tunes & melodious foundes: and so *Plato* saying that Common wealths come to ruine when

Equiuocation in Harmonie.

Polimanteia.

Plato expounded by M. Augier.

when the harmonie faileth, that is to say, when the policie, the lawes, the order, the vnion of the inhabitants is broken, vseth the word in the first signification: for it is then that a way is open to troubles & seditions whatsoeuer. And speaking to Master *Bodin*, thinke you (sayth he) that *Plato* vnderstood that of tunes & melodious sounds, which *Plato* neuer thought of concerning the change of Kingdomes and Commonwealths? And giuing another reason against the former interpretation, hee saith, that all proportion is not song, or melodie, although otherwise it bee a harmonie, for his good structure and equall figure: he alleadgeth onely this place for the defence of the true vnderstanding of that which *Plato* wrote, and of the word *Harmonie*: for concerning the maine poynt, *Bodin* himselfe is of that opinion, that changing or preservation of Commonwealths, no way depends on the *Harmonie* of soundes. But a man ought more to feare it, when
the

Harmonie not the ground of Kingdomes.

Polimanteia.

the citizens begin to stray from the naturall harmonie of good lawes wel ordered; and from manners rightly disposed, to lawes, customes, and maners vnlawfull, wicked, and pernicious: although he denyeth not that *Harmonie* of sounds hath a great force and effect to change a Common wealth: for (sayth he) we haue a memorable exāple of the *Cynethian* Common wealth in *Arcadia*, which hauing forsakē the pleasure of Musicke, soone after fell to seditions and ciuill warres, attributing the effect to *Musicke*, to appease and mollifie a people so barbarous and sauage. By meanes whereof he confesseth that this causeth the naturall harmonie of well agreeing lawes, which causeth mē to continue in good and perfect order, and thereupon followeth the preferuation of the Common wealth. It is verie likely that Musicke hath a great force to appease the minds of men, as diuers examples may giue vs witnesse, namely of *Saul* and *Pythagoras*, who as well be-

The fall of a citie is the breach of good lawes.

The Cynethian commō wealth.

The effect of Musicke.

Pythagoras.

Polimanteia.

fore as after his sleepe vsed a certaine Muscicall and melodious Harmonie: And as *Censorin* speaketh, *Vt animum sua semper diuinitate imbueret*: To furnish the minde with the diuinitie of it. The same author sayth, that *Asclepiades* the Phisitian vsed ordinarily a muscicall harmonie to call furious and phreneticall spirits to their own nature: and thereupon is it common (sayth he) *Vt legionibus in acie dimicantibus metus mortis classico depellatur: Et in nauis metu vel vt facilius laborem sufferant à vectore Symphonia adhibetur*. Yet notwithstanding he teacheth vs that Musicke at this day hath not the effect to withstand the sedition of our age, because she hath lost much of her anciēt nimblenes, by reason whereof Musicke is not esteemed of all equally in generall. On the other side we may obserue the opinion of those who would iudge of the chaunge of Kingdomes, (although they are founded vpon a ground ruinous) as those who build vpon the *Horoscopies* of townes, there-

Asclepiades.

Musicke expelleth the feare of danger.

Musick not so nimble as it hath beene.

The Horoscopies of cities

Polimanteia.

thereby to iudge of Common wealths: *bad rules to*
Imagining that some Planets and fixt *iudge by of*
Starres are the workers and contriuers *changes.*
of the worldes aduentures, of which by
reason of their incertitude I will not
speake, as being a thing meereley ridi-
culous, to referre the acts, manners of
men, cities and particular euent, to a-
ny such cause. Others as curiously ob- *At too unpro-*
seruing the same matter concerning *fitable curio-*
the state of kingdomes, haue not onely *sitie.*
noted the yeares, but the moneths, as
Master *John Bodin*, who saith, that if we
marke the great and notable changes
of states and kingdomes, we shall finde
the most parte to haue been in Septem- *September.*
ber, in which moneth the lawe of God
gave his beginning to all the world:
and for better confirming his opinion,
hee giueth diuerse examples; amongst
others the great victorie of *Augustus* *Augustus.*
against *Marc. Antonie*, which happe- *M. Anthony*
ned the second day of September, be- *conquered*
ing a contention for the greatest Em- *the 2. day of*
pire that euer was. *Paulus Æmilius* *September.*

Polimanteia.

changed the great Empire of *Macedonia* into many popular estates, and sent King *Perseus* prisoner to *Rome*, obtaining the victorie the thirteenth of September: the fourteenth of September *Sultan Syliman* dyed before *Segett*, and the seuenteenth the towne was taken: the day following, *Sigismund* the father of *Augustus*, king of *Polonia*, put to flight the armie of the *Muscovits*: the day after *James* the king of *Scots* was flaine, with many of his Nobilitie by the English in battayle. He reciteth many moe examples besides, which we may reade in the fourth booke of his *De Republica*, where hee likewise affirmeth, that there haue been many great Princes who haue dyed in that moneth, and there he reciteth at least twentie. But me thinkes (as one well noteth) that this should giue too much credit to the moneth of September, to the preiudice of the other, in that it hath force to change estates, and that these curiosities are not to bee admitted of vs, but to bee referred rather

13. September.

September
not so far all
as Bodin writeth.

Polimanteia.

to the historicall Calender, then to bee reputed a matter of sounde doctrine: for what moneth is there which may not be authoris'd with like examples?

In every moneth some great states haue dyed.

At least, it is changed from his former naturall force, in respect of that time present: for the greatest alterations and change of states at this day, and especially in the kingdome of *France*,

In France the greatest alterations betwixt December and August.

haue happened betwixt December and August. The same may I alleadge likewise of the death of the greatest Lordes of *France*, who dyed in other moneths,

and that the moneth of September hath almost lost his prerogatiue since. For concerning the Princes which haue dyed of late in *France*, and which haue brought notable change with them,

(as we may see at this day) we shal finde none which dyed in the moneth of September,

Monsieur Duke of Alençon, and brother of the late King dyed in June, 1584. and the tenth of that moneth.

The Duke of Alençon dyed in June.

The Prince of *Orange* (whose death can neuer be sufficiently lamented, nor the

The Prince of Orange.

Polimanteia.

*.A hatefull
proscription.* manner hated and abhorred) likewise
dyled the same day of Iuly following,
whose death was violent and practised
by the Spanish treason in that manner,
that neuer historie in respect of the
proscription hath made mention of the
like; vnlesse it be of Pyrats,Robbers by
sea, and such, who (according to the
lawes of nations) haue euer been ex-
cluded from the benefit of faith,trueth,
and loyaltie,and consequently from all
satie,for as *Tullie* writeth: *Pyrata non est
ex perduellium numero definitus, sed com-
munis hostis omnium, alioqui ius etiam bel-
licum fidesque iurisiurandi saepe cum hoste
seruanda.* For instance we haue the me-
morable proscription of *Crocotas* the
archpyrat, of whom *Augustus* the Em-
peror caused proclamation to be made
by the sounde of his trumpet,that who-
foeuer would take him, should haue a
hundred & twentie thousand crownes,
I onely alleadge this in respect of the
most detestable murder of the worthie
and vertuous Prince of *Orange* : not
long

Crocotas.

*A fact that
for it the
greatnes of
Spaines fall
cannot satisfie
the measure
of Gods
wrath.*

Polimanteia.

long after the death of these two great personages followed the fatall ruines of the Lowe Countrey. In one worde *Catherine of Medices*, the Duke of *Guise* *Katherine of Medices.* his brother, the Cardinall, the King of *France* last slayne by that false *Jacobin*, *Vnder pre- tence of con- fession to kill a Prince ne- uer heard of before.* (a murther written in Tymes forehead, by the pen of æternitie to astonish all posteritie) these all happened from December to August: and therefore mee thinkes September hath small vertue to induce vs to respect it. But of all rules which I knowe worth the marking to iudge by of the falles of kingdomes, & Common wealths, I finde none more renounced by Master *Bodin*, then the numbers of seuen and nine, and those which arise from the multiplication of these two, and the perfect number of 496. which first is obserued by him, and he saith the reason is, because of the infinite wisdom of God, who hath so disposed all things by number, that king- *Bodin.* domes themselues after certaine yeres, haue ordinarilie come to ende, and that

hu-

Polimanteia.

humane things fall not out by chance. I confesse indeede, concerning the criticall dayes (whereof the seauenth day is called the King by *Galen*) that from thēce are drawne strange meruailes of numbers, applyed to weekes, moneths, yeares, ages, worlds; and so to townes, Common wealths, and Kingdomes: whereunto all that may bee referred which we haue spoken before of the periods of 500. of 250. of 700. yeares, although I finde such contrarietie in the examples alleadged by Master *Bodin*, for the confirming of these numbers, that they are not firmly to be relied on, as vndoubtedly true. For to the intēt to haue them established more stronglie, he alleadgeth the *Romane fasts*, who, as he sayth, can neither faile nor lye. But on the contrarie, *Onuphrius* who hath corrected them iustly, maketh a doubt. And as Master *Augier* sayth, he likewise would relye vpon the annales of *Fabius pictor*. And in the first place the better to confirme his Square, being
the

*Numbers no
certaine
grounds of
vndoubted
truth.*

Polimanteia.

the roote of the fatall number, composed of twelue Twelues, multiplied by 12. he saith that the Monarchie of Rome continued a hundred and fortie yeares, which by the consent of all authors continued 244. yeares, or thereabout: and I finde another which saith it endured longer, namely, 245. yeares, which cannot serue to fulfil the *Cube* of the fatall number: but it is an exceeding fault to slippe a hundred yeares. Furthermore, to confirme one of the perfect numbers, namely, that of 196. and to shew the effect of it, he sayth, that since *Augustus* vnto *Augustulus* the last Emperour of the *Romanes*, the one whereof he calleth by the name of *Conquering*, the other of *Diminishing*, there was 496. yeares; where the Histories and Chronicles mention fise hundred. On the other side, to the intent the better to ground his opinion of nūbers; as likewise to shewe their force, he alleadgeth that in holie scripture the law of GOD hath nothing so often as the 7. number;

Bodin gre. et. ly erred.

A 100. yeeres slippt by M. Bodin. 196.

All these shall be more plainly set downe in my booke of the vniuersall periods of all Kingdomes.

The 7. number.

Polimanteia.

be it either in the solemne feasts, of the Sabboth, or the seauenth moneth; be it for the freeing of seruants, and leauing the ground without tilth, the seauenth yeare, which was the yeare of *Iubile*. But some doe reprove this, for as much as that the places out of scripture implie naturally a rest or Sabboth, whereas on the contrarie the seauenth, alleadged for the fall, and change of kingdomes, is full of troubles, depending on humane actions, which number can neither be drawne out of the law of God, either in plaine tearmes, or by way of necessarie consequent: yet for all this he confesseth, that of those aboue named rules, indifferently obserued of diuers authors, there is none of necessitie, whereupon wee may so iustly relye our selues, as to set down a certaine iudgement of things to come: seeing that the greatest part of those, who haue been willing to iudge of the meanes, & rules surely touching the foresayd changes, they haue oftē stayed themselues vpon

It is no Sabboth for a Kingdome to fall.

The 7. number not drawen out of Scripture necessarilie.

Vncertainty in Diuinations.

Astro-

Polimanteia.

Astronomie, supposing that change of Kingdomes chieflie to depende vpon starres, and celestiall causes, whereunto God hath sometimes (as it were) tyed himselfe for the shewing of things to come; wherein Satan as the Prince of the ayre, maketh to appeare oftentimes the euēts which resemble the true, that should happen: and hereupon he forgeth these false predictions. But seeing that by the effects of celestiall bodies, the vnlearned themselues are able to iudge of their force and vertue; notwithstanding from all antiquitie, there hath been found contrarietie of opinions, amongst them who will iudge soundly in *Astrologie*: wherefore it shall not bee impertinent to this purpose to handle a word or two for the examining of the certaintie or vncertaintie of them, thereby the better to vnderstand this which I haue in hand, the rather because *Astrologie* it selfe is placed amongst *Diuinations*. Some & of great learning would whollie make it frustrate,

A sleight of Satan.

The certaintie and vncertaintie of Astronomi- call iudgements.

Astrologie.

Polimanteia.

*An absurd
error begot-
ten of igno-
rance.*

*A foolish
Superstition.*

*Zanch.
Myzald.*

*No good rea-
son.*

Gen. I.

strate, and exclude it from the liberall Arts, as teaching vs prestigious & false surmises vnder trueths colour. Some are so foolish, that they giue vnto it the force of gouerning the whole world: namely, all that which may happen to men, not daring to attempt, or vnder- take any thing in the world without the fauour of the starres and celestiaall bodies. Others that haue better iudged of it haue not ascribed vnto them an absolute power, but an intermediate vertue amongst the rest. The reason of such as wholly contemne the Art without ascribing vnto it anie vertue, or force at all, is grounded vpon the vncertaintie of it, as being onely builded vpon vncertaine coniectures, without the true demonstration of things, wher- vpon onely trueth depends. But those that do auouch the vertue of them, suppose in the first place, that God sayd in the beginning that he made lights, that he placed them in the heauens, to separate night from day, and to be for signes
and

Polimanteia.

and seasons for dayes and yeares. From this place they reason thus, that Nature made nothing in vaine, since that all creatures are made for some certaine end, but these creatures daylie doe the same workes by their order and course appoynted them of God, and the end of that which they doe is their operation; now the starres doe by the order of nature that which the Art of Astronomie saith hath bin found out by experience, and afterward approued by many reasons. Then the end of the starres is that for which they were created. Likewise the demonstrations of things are taken from celestially causes, and their effects, obserued of a long timed experience, by the influence, intension, remission, accessse and recessse of starres: for euen as in the seede the vertue of those things is hid which it bringeth foorth, euen so in the starres is hid the force of that likewise giuing the effect of a naturall elementarie change, which is incontinently perceiued of them who before haue

*No good
reason.*

*An unlike
similitude.*

Polimanteia.

searched by supputation the cælestiall motions, and haue attained by long experience to knowe the course of things, with the euent and effects. The reason is, for euen as wee iudge of the force of things which wee feele, by their effect, euen so wee iudge of the force of Starres by the experience we haue from the long reach of their effects. And although their force being hid vnto vs, is not so apparantly discovered and clerely seene, notwithstanding the ordinarie signes shew them, and the common obseruations of long experience make thē to bee easilie knowne; so that those who haue this foresaid experience, may easily foretell by an euident coniecture, the ordinarie effect of the Starres. But thereby to foretell of the natiuities of men which the Greekes cal *pronosticon Geneseon*, that which may happen vnto them in such a yeare, or such a day, it is hard for a man to giue credit to them; so that it be not for the searching of naturall causes in that manner,

It is impossible to haue such experience.

This possible & common.

Meere toies and vaine fables.

Polimanteia.

as wee haue spoken before. For as Master *Beza* speaketh in a certaine epistle, *Beza his opinion of Iudiciall Astrologie.* of iudiciall Astrologie: *If any one would haue foretolde that the Empyre of Augustus should haue endured so long, it should likewise haue beene necessarie to haue diuined what should haue happened of Brutus, Cassius, Lepidus, and Anthonie, his aduersaries, which would haue brought a man into a labyrinth not easely auoyded.* So likewise *How far one may iudge of particular men.* speaking of the vsage of the former searching, hee referres them onely to complexions, and dispositions of bodies, by meanes whereof, one may iudge if such a man will become melancholicke, or whether he will be subiect to such or such sickenneses. This opinion is confirmed somewhat by that of *Physitions.* *Diogenes the Stoike*; notwithstanding the Phisitians themselues are able to iudge of all things aboue mentioned by signes, and *Symptoms* more certaine, and yet thereof the profite is not great. Others who vnder a shewe of religion, haue contemned the Astrologicall science,

Polimanteia.

*The art con-
temners of
this age, mis-
understand
Ieremie.*

ence, alledge for reason the place of Je-
remie saying: *Let them stand and saue thee
the Southsayers of beaue, which gaze on the
starres, and cast the moneths to tell thee of
things to come:* yet notwithstanding the
true meaning of that place is no whit
to condemne, or detest the foresaide
science, but onely the superstitious a-
buse of it, which hath been brought in
by little and little, by those who by
meanes of their Diabolicall artes, and
vnder the hope of some base gayne,
haue corrupted the true knowledge of
it. Others erroneously haue sought out
all the secrets of the world, by meanes
of caelestiall causes, in such sort, that con-
tinuing in the same superstition, they
are at the length fallen into so great a-
buse, that they will gouerne all their ac-
tions, according to the course and de-
monstration of Starres, preferring their
Pronostications before Gods promi-
ses. From hence proceedeth the super-
stitious elections of workes, good or
bad, gouerned according to the twelue
signes

*The abuse of
Astronomie.*

*He that
yeeldeth
himselſe to
beleene
Pronostica-
tions, giueth
himselſe the
x. of Ianna-
rietobe a
foole at the
yeare after.*

Polimanteia.

signes of heauen: in like manner the dayes fortunate, and vnfortunate; with the angles and circles forged by the Philosopher *Pythagoras*; to knowe by the composition of numbers and letters which it contained. (intermediating the obseruation of the day of the moneths, and the Planets) all that any man desired to know. To conclude, from hence is it come to passe, that some are perswaded that the soules abide in the Moone: others were perswaded that as soone as she lost her light, she was inchaunted: and for that cause in olde time they were wont to sound Trumpets, Tabrets, Cornets and other instruments to remedie that, to the intent to driue away those inchauntments: or (as *Lipsius* vpon *Tacitus* saith) *Ad leuandos lune labores*, To ease the moone of her trauailes. *Plutarch*, *Liui* & others haue made mention also of it. And *Iuuenall* saith, *Cum frustra resonant ara auxiliaria Luna*. Furthermore, many haue adored and acknowledged the Planets for their gods, chiefly the

My L. Henry Howard
in lib. of supposed
Propets.

Errours from
hence.

Lib. i. Annal.

Ignorance of
true causes
brought this.

Polimanteia.

Cœli. Rhod-
ding.

Sunne, whereunto all the gods of the *Panims*, may bee referred and agree as *Macrobius* noteth, and as Histories are full. The tractes and steppes (as it were) of this Idol-madnes, may appeare in the lawes of the *Romans*, *Titul. de Cœlicolis & Iudæis*. Likewise in the Scripture, in the 7. and 47. chapter of *Jeremie*, God conuert all those who yet worship them in many places of the world. To the intent then that we may soundly iudge of *Astrologie*, let vs conclude (following the common opinion) that *Astrologers* generally cannot foretell any other thing by the knowledge of their art, but that which concerneth the constitution of the ayre, and the particular change of that, according to the demonstration of the cœlestiall signes. But concerning those tokens and signes that appeare extraordinarily in the hea-
uens, as *Comets*, and such like strange apparitions, (although the prediction of their effect depend sometimes on cœlestiall causes) yet notwithstanding in
my

What *Astro-*
nomers can
doe by their
art.

Comets.

Polimanteia.

my opinion such signes are more certaine and sure in their operation, to signifie the change and euent of Commonwealths then any other; for if wee would search the histories of all times, wee shall finde that neuer Comet appeared, which vndoubtedly brought not after it some generall or particular change, and most often the sad and lamentable euent of warre, plague, famine, deluges, the death of great personages, and the like; but by reason that these fall out extraordinarie, so likewise their effects are extraordinarie. Those that are curious to knowe the euent which at all times haue been obserued, & wherof the histories are full, may read the catalogue of wonders, written in latine by *M. Fritschius*, and imprinted at *Noremberge*, where he recites abundance in all kindes. And of late time in respect of those in the Lowe Countries, they may feele the effect by their scarce well tuned iarres, in the middest of their best townes, which begā immediatly af-

*Zanch. de
oper. lib. 3.
cap. 2.*

*And Eras-
mus de Co-
metis.*

Polimanteia.

Earthquakes ter the Comet in the yeare 1577. and the earthquake which followed, which is also numbred amongst strange and prodigious signes. A certaine Mathematician in his booke of the discourse, and Pronostication by him made, concerning a Comet seene in the yeare 1581. saith amongst other things, that the Comet in the yeare 1577. (whereof wee spake) was in the *Horoscope* of *Don Iohn*, and in the sixt house of *Monsieur* the Duke of *Alençon*, which two had both been partakers of the same fortune, if credit might haue been giuen to that. Certaine it is, that Comets and extraordinarie signes of heauen doe daylie portend some noueltie, good or euill for some. The redemption of mankinde was presaged by an extraordinarie signe of Heauen, in forme of a Starre; which guided the wise men of the East to adore and worship him, who was descended from heauen, to drawe vs from eternall damnation. And in the time of the Emperor

Augustus,

Polimanteia.

Augustus, before the birth of our Saviour Christ, many signes extraordinarily appeared in heauen, in such manner, that all the Diuines small and great were in armes (as it were) and flockt together to aduise vpon it. And then whē as the Massacre continued throughout al France a new starre begā to appeare in the heauē, whereof the Lord *Plesseyer* Dever. Chr. Relig. speaking, saith, that since the creation of the world the like was not seene but at the birth of our Saviour Iesus Christ: Al the world marked it, for 3. yeares together: al the Astronomers admyred it, & remaine yet astonished. The wise of the world who in a deepe irreligious policy thought al things to be eternal, now Heauens signes serue to confute Atheists. began to worship a Creator. And what shall wee thinke (sayth he) but that it signifieth the newe birth of Christ in earth by the preaching of the Gospell? Wee reade also of a certaine flame of fire which shewed it selfe miraculously in the heauen right aboue the armie of *Licinius* the Emperour of the East, at the Licinius.

Polimanteia.

same time when hee lost the battell against *Constantine* the Great, then when there was question for an vniuersall chaunge of the Romane Empire, and a totall destruction of Gods Church: for the one maintained the Christians, the other tyrannized vpon them, and in the cruellest manner put them to death. Hereupon followed a most bloody and deadly warre betwixt these two. It was then or a little before that *Constantine* had seene in the heauen the victorious Crosse of Christ, whereof *Eusebius* speaketh so assuredly: For when he would combate, *Maxence* hauing seene the foresayd Crosse with this inscription about it, *In this signe shalt thou overcome thy enemies*: he caused then the Christians to come, and enquired of them concerning our Lord and Sauour Iesus Christ, of his natiuitie, of his passion, of his resurrection. The scripture likewise teacheth vs, that the signes & tokens from heauen threaten vs and bring strange punishments, as appeareth

Maxent.

Luk. 21.

Polimanteia.

reth by the place of *Jeremie*, where he sayth, *A signis cæli nolite timere*: which some would haue expounded, that wee should not relie vpon the starres, nor haue any care of that which they may signifie: these are such as are most willing to contemne the arte and skill of *Astronomic*. The meaning of *Jeremies* words are no such thing: for he would not seeme either to contemne or condemne the signes of heauen, thereby to despise *Astronomie*, but only to admonish the faithfull fearing God, to the intent they might remaine confirmed & strengthened in Gods promises, without being discouraged or fearefull in their mindes by the sight of the signes in heauen. On the other side, a man may set downe the same iudgement of many other strange signes, which are shewed in the heauens contrarie to the course of nature, as Armies, Dragons, raining downe of bloud, fire, fearefull Eclipses, and such like, which bring often times after them like chaunges to
their

*Jeremie mis-
construed.*

*Wonders in
the aire to
what they
serue.*

Polimanteia.

their owne strangenes. (*Cleanthes* the Philosopher hauing marked foure causes wherby a man may know the mightie puissance of the gods, hath put the extraordinarie signes of the heauē for the third cause: the Greekes called this kind of Diuination (*Teratoscopia*) that is to say, a monstrous and strange vision. But when these and such calamities are whole and entire, as it happened to the townes of *Sodom*, of *Gomorrah* (which in *Abrahams* time were made a lake of *Brimstone*) and since that to the townes of *Helice* and *Bura*: that change is then as it were from death to life, & by consequent farre more great and more notable then of a Monarchie turned into an *Aristocratie* and *Democratie*, or any other kind of common wealth; and therefore well deserueth to bee added to the chapter of chaunges, and ruines of Common wealths. The foresayd Catalogue containeth many sorts as well of townes swallowed by the earth, as consumed by thunder from heauen, and otherwise;

Τερατοσ-
κοπία.

Polimanteia.

therwise; Inundations vniuersall, and *Inundations.*
particular, are of this sort. Furthermore
wee may here adde to the Diuinations
about sayd, the great Coniunctions of *Coniuncti-*
the hie Planets, which are principallie *ons of Pla-*
set to play together, thereby to iudge *nets.*
of the change and fall of a Common-
wealth. And although these depende
likewise vpon Astrologie, yet notwith-
standing these seeme to bee more cer-
taine and better grounded then any o-
ther particular predictions of the stars,
by reason of their reuolution and ordi-
narie running euerie eight hundred
yeare, or there about, according to the
opinion of Master *Augier Ferrier*, which *No absolute*
as a man would think haue shewed their *necessitie.*
effect (as it were) to the touch, and to
the eye, with an astonishment of the
wise, although that draw not with it any
meere necessitie. For we must not think
the necessitie of their operation such, as
the Astrologers did say, in the yeare
1524. hauing foretold that there shuld *1524.*
happen a Coniunction, like to that of
the

*Ridiculous
feare so in
the yeare
1588.*

*And there-
fore E. Zing.
in his tables
made our pe-
riod to be
1584. whom
I shall con-
fute in my
booke of peri-
ods.
Then Christ
as he was
should not
haue beene
ignorant of
it.
Lib 4. de
Repub.*

the Deluge, (although some yet are of that minde that there was no Coniunction,) and that the whole earth should bee ouerflowed with water. By reason whereof they haue made themselues ridiculous to the whole worlde with a number of Infidels, who built vp pillars to saue themselues. It is also for the same matter that Master *Bodin* iesteth so at *Cyprian Leouice* in his fourth booke of his Common wealth, who for the great Coniunction in the yere 1584. was bold to pronosticate the second comming of the sonne of God in his glorious maiestie. Many notable chaunges, which happened here and there by reason of great Coniunctions, may bee seene in *Bodin* in the same place. By these rules and meanes aforesayd, wee may settle a certaine iudgement for the chaunge that is to happen to Common wealths, Realmes and Empires.

Now remaineth the last poynt, which principally hath moued me to alleadge those places, concerning this subiect matter

Polimanteia.

matter which we haue in hand : that is,
of Dreames, which the diuell spreadeth *Of dreames.*
as a meanes, to make his illusions pre-
uaile, to make his craftie subtilties and
false predictions of things to come to
be of more force, knowing that men by
an exceeding curiositie would force *Mans curio-
sitie neuer
staied.*
themselues, by vnlawfull meanes, to
finde out the knowledge of the effect of
them. Then because there are diuers
forts of Dreames, wee will make a di-
stinction of the chiefe of them. And to
intēt to draw out the better knowledge
of their difference, I thinke it good to
diuide them into foure parts, (and the
rather to auoyde the pluralities of de-
grees, which authors haue made in the
handling of them) that is to say, Natu-
rall, Diuellish, Diuinatorie (or as the
Greekes call it, *Simantica*) and Diuine.
The naturall Dreames are when things *Naturall
Dreames.*
before either seene, heard, or touched,
or fore-thought of, & afterward as re-
peated, in the phantasie, are represen-
ted sleeping, bringing the visions which

Polimanteia.

In melancholy men.

De Somno Scipionis.

Amans sibi Somnia fingit.

Diuellish Dreames.

Valer. Max. lib. 1. 7.

before haue been imprinted by a continual motiō of the spirits, which sometime are strange and monstrous, according to the disposition of the bodie, with a certaine demonstration of forms and figures of the thing we dreame of: and these are properly called naturall

Dreames & common. *Cicero* speaking of the dreame of *Scipio*, giueth the same definition: *Fit enim fere* (sayth he) *ut cogitationes sermonesq; nostri pariant aliquid in somno tale quale de Homero scribit Ennius, de quo videlicet sapissime vigilās solebat cogitare & loqui.* Diuellish dreames

are of two sorts. First when they happen by inspiration of the diuel, without cause of him that dreameth, tending continually to an ill end, to wickednes, to lyes, to Idolatrie, or to affright the people, with some vaine feare, or sad euents to come, as wee reade of *Cassius Parmensis*, who hauing followed the partie of *M. Anthony* against the Emperour *Augustus*, betooke him after the battell toward *Athens*, and that night being

Polimanteia

being in bed without all feare (as hee was) dreamed, that he saw before him a blacke man with a fauchion, long head, and with an illfaured beard, and asking him what he was, he answered him, *Cacodemon*, that is an euill spirit: *Cassius* being afraide as well of the name, as the shape, called his seruants, and demaunded if they had seene such a man, either enter or goe out: then when they tolde him they had seene no such, hee betooke himselfe againe to sleepe. Incontinently after, the same spirit appeared vnto him againe the second time, *Cassius* seeing that, betooke him no more to sleepe, commaunding his men not to goe from him. But the historie saith, that soone after he was put to death by the commaundement of the Emperour. The vision of *Marcus Brutus* was like to this, then when the Diuell appeared vnto him in a moste hideous shape. The other sort of diuelish dreames are when as the men themselues are causes of them, as the heathen were in times

Marke it.

Satans illustration.

guyarded
bookes

second
sort of
diuelish

A second
sort of diue-
lish dreames.

Polimanteia.

Heathen superstition.

past by meanes of their voves and sacrifices full of idolatrie, which they made by the instigation of Sathan, who went to meeete them in appoynted places, as wee reade of those who went in the night to the Temples, couered with the skinnes of beastes, which they had slaine to idols, with a full perswasion, that all that they dreamed should bee reputed for a most vndoubted oracle: And thus tooke they their beginning. The answers which the diuell gaue, to the heathen in diuerse sortes, namely by *uoyce*, by *dreames*, & by other meanes of them whom hee hath inchaunted, to the imitation of these are instituted, as by tradition those oblations which are at this day to Saintes in the Church of Rome, to the intent to obtaine some remedie for their maladie, and it makes them answer by hanging downe of the head of him, that is put in the image, to the example of those ill spirits, who allured men sometimes within these structures by art Magick. These diuelish answers

By shaking the head.

An imitation of the heathen.

Polimantia.

swers aboue saide, they termed oracles, and they had diuers names. Amongst many others whereunto histories giue credit, are renowned that of *Trophonius* & *Seraphis* in *Egypt*, that of *Delphos* in *Greece*; ordained to the example of diuine Oracles: for God declared himselfe vnto his Prophets, three manner of waies, namely by *uision walking*, by *dreames sleeping*, and by open *voyce* without *all obscuritie*. The two first were with a certaine rauishment of the spirit, and the transporting (as it were) of all the sence by a reuelation. The third without trouble, either of sence, or spirite. But concerning the reuelation done by *Urim* and *Tibummim*, to the intent to knowe the successe of things, it may appeare by the text of the Bible, that that manner of prophesying was not so common, nor continued so long, as those aboue mentioned, for it was one of the principall which fayled at the restoring of the second Temple. Then it is a thing most cleare, that Satan will imitate

Oracles.

Trophonius
den.
Seraphis.
Delphos.

1. *Uision.*
2. *Dreames.*
3. *Voyce.*

When Urim
and Tibummim
ceased.

mitate

Polimanteia.

A perfect
Ape.

Exod. 3.

Math. 3:17.

Gen 41.

mitate all manner of fashions, the better to abuse men vnder a pretence of holines: as when God shewed himselfe to *Moyes* in the burning bush, & when the voyce came from Heauen at Christs Baptisme, whereby wee were let to vnderstand, that he was the sonne of God. In like manner are inuented the answers of Satan, which hee giueth by dreames, to the imitation of diuine dreames, as that of *Pharoh*, *Joseph*, and others from GOD. To conclude, all practises and sleights of Satan, to the intent to deceiue mankinde, haue bene inuented vnder the shadowe of the institutions and workes ordained of God, and therefore iustly, he may be called Gods Ape.

3. Diuelish Magick, and all those kindes of it (by reason of the association which wicked spirites haue with men, to the example of this diuine conference,) chiefly that which is done by recitall of certaine charmes, namely the papisticall consecrations themselues, in respect of salte, water, and hallowed oyle; from

The original
of al charms.

Polimanteia.

from whence all had their beginning. For if wee would sift out narrowly the meanes which the *Chaldeans*, and *Assyrians* vsed in their Magick arts to call out the Diuell, we shall finde that they vsed as well light, waxe, candels, and holy wordes, as the priests doe at this daye. *Satan indeed care:h for none of all these.*

There haue been also of other nations, as *Greekes*, and *Romans*, who obserued other sortes of superstitions and idolatries by them to forge their diuinations, which they did to the imitation of the diuine sacrifices, by the inspection of the intrales of beastes which were slaine, namely the liuer, the hart, and the gall, which the Latins call *Extispici-* *Extispiciū.*
um, quasi extorum inspectio. Finallie, from

hence came it in former time that they haue sacrificed humane flesh as it is apparant: a thing which was ordinarie long siuce in the westerne *Flands*, and chiefly with the *Normanes* and *Danes*, who alwaies in the moneth of Ianuary *Cruell Idolatry.*
made an oblation yearely of ninetie *Barbarous sacrifices.*
nine men. The *Romans* had in singular e-

Polimanteia.

Angures.

stimation the art of diuining by the flying of birds, and chiefly by the *Angures*, who had the young ones to that end nourished in Cages, to serue them for their vses: but in the ende they were so mocked with them, as *P. Claudius* did well shew then, when he would know the successe of the battaile by sea, which was to bee performed in the time of the *Punicke* warre, and when the poulterers toulde him the young ones woulde not come out of the Cage, he commaunded to cast them into *Tyber*, saying, *Quia esse nolunt bibant*, because they will not eate let them drinke. And *Tullie* with diuerse others haue mocked him all they could. I onely alleadge these places to this end, to touch by the way the ground of these Diuinations and diuelish superstitions, which are entred into the world vnder the couer of religion, & yet notwithstanding remaine so ingrafted in many places, that they can hardly be rooted out. But I intend not to entreat particularlie of many other kindes of Diuinations,

Poulterers.

*Vanities
end.*

*Most com-
mon at this
day.*

Polimanteia.

as Orneomantie, Hieroscopie, Hidromantie,
and many like kindes, because these pro-
perly cannot serue to iudge of the
change, or ruine of Common wealths,
contenting my selfe to note out those
which concerne the subiect of this par-
ticular matter. Then it is certaine, that al
these abominable impieties are by suc-
cesse of time so increased, that the Ro-
mane Emperors were constrained for
the weale publike to forbid them vpon
payne of their liues: as appeareth by
the draught of the *Code de pagan Sacraf*
& *Temp.* where the second lawe maketh
mention of the inspection of intrails,
and by the 13. lawe *ad legem Cor. de Si-*
caris, may bee seene likewise the forbid-
ding of the foresaide sacrifices, whereof
there is mention in the title *De pagan*
Sacraf. contrarie to the opinion of *Ac-*
cursius. Moreouer, they haue forbidden
all sortes of Diuinations in generall, by
the title of the *Code de Malef & Mathe-*
mat. & cateris. By reason whereof the
Mathematician of the Duke of Saxome,

*Unlawfull
Astrologie
forbidden by
the ancient
lawes.*

*Accursius
ened.*

Polimanteia.

*A choleric
Gentleman.*

*A thing not
thought of
by any law.*

*Former
times full of
them.*

John Uaynstler complaineth greatly, saying, that the lawmakers make no distinction of *Sorcerers, Magicians, Cheiromants,* & such like wicked Arts, but haue vnder a generall law forbidden all sorts of Diuination. But although the lawe generally forbid, yet notwithstanding the intent of the law-maker is not such, that he would wholly frustrate the true and lawfull Science of Astronomie, (whereof he maketh no expresse mention) but only the abuse of it and other Arts of the Heathen, full of superstition, as that of *Aruspices* & of the *Augures*; for thē they found out 1000. Arts to deceiue the Idiots; namely, the Diuiners and other Impostors being in so great abundance, that the law after the naming of a great part of thē, & not knowing the true distinction, saith, *Et ceteros quos maleficos ob facinorum multitudinem vulgus appellat:* and for this abuse the Mathematicians likewise are comprehended in them. Saint *Augustine* giuing the true interpretatiō of the word *Mathematician,*
by

Polimanteia.

by reason of the abuses aboue mentioned, he compareth them to those whom at that time they called *Genethliacos*, and sayth, *Perniciosa superstitionis homines, qui* Austin.
Genethliaci propter natalium dierum considerationē, nunc autem vulgo Mathematici vocātur. Tully speaketh expressly that the Mathematicians agree with the Soothsayers, in that which concerneth the art of Diuining. *Bodin* speaking of the lawes contained in the title aboue sayd, compareth thē with Sorcerers, whereas they are called enemies of nature, enemies of mankind, witches for the great wickednesses they commit, and by reason of the exceeding imprecations which the lawes haue against them, the like whereof are in no law to be found but against Sorcerers. That cruell plague (sayth the law) may be extinguished & consumed. And although that the lawe, *Item apud* Too great
from ardnes to
say there are
no Witches,
Sorcerers, &
such like.
vers. Si quis Astrologus D. de iniurijs, seemeth willingly to take indifferently the Astrologer for the Diuiner, Magitian, or like abuser, yet notwithstanding it Discou. of
witches.
Unlawfull
Diuination
forbidden.

Polimanteia.

must be rightly vnderstood, and according to the proper words of the text, namely, *Qui aliquam illicitam Diuinationem pollicetur*, onely taxing there the abuse and vnlawfull meanes vsed, vnder the cloake of Astrologie: wherefore he reporteth that lawe, *Si quis aliquid D. de pænis*, like as the former law *De extraord. cognit. vers. Medicos*, sayth, that he is not to be called a Phisition which either by exorcising or inchaunting cureth; so likewise he is not to be called an Astrologer, who abuseth his arte and the notable skill of Astronomie. We shall find also that the word (*Chaldeus*) is often vsed for a Sorcerer or Inchaunter, yet notwithstanding it doth not followe thereupon in general it must be vnderstood so of all.

Note this.

The Dreames which wee call Diuinatorie or presaging, differ from naturall Dreames, in that these happen not by reason of the motion, or abundance of any humor, or other qualitie of the bodie, but by a singular vertue and influence

Polimanteia.

ence of the starres, who (as it were) moued with an vnderstanding of things to come, affect likewise the braine of him that dreameth by a commixtion & coniunction of the first qualities, which are betwixt thē from the beginning, in such sort that the Dreamer being as it were aduertised, hee imprinteth that in his braine, and so continually thinking to knowe the euent, by little and little, the formes and figures of things to come represent themselues vnto his spirit. Somtimes that is reueiled by a comparison of things to come, as the Dreame of King *Astyages*, who dreamed that from the wombe of his daughter *Madanes* came forth a Vine so great & large, that it couered with the shadowe of it all the parts of his Realme. The like haue we of *Madian*, who dreamed that he sawe a peece of barlie bread which turned into the Campe of *Madian*, and came to his pauillion and beate it to make it fall, and then returned when the pauillion was fallen. The same may appeare

How starres worke in our Dreames.

The dreame of Astyages.

Indg. cap. 7.

Polimanteia.

peare in the Dreames of *Nabuchadnezzar* (in respect of things prefigured) in the forme of a high Image and a great, as it is set downe in *Daniel*. But for so much as the manner of Dreames aboue sayd seemeth to be very strange and altogether vncredible, by reason of the *Sympathie* spoken of before: and that there be some skilful mē, who (holding it impossible that which some go about to haue to bee beleueed of that *Sympathie* betwixt earthly & heauenly things) are perswaded it is impossible from thence to haue such intelligence. Others who are of opinion that this *Sympathie* both may bee and is, suppose for instāce the *Sympathie* betwixt the starres of the North and the Adamant stone; whereas wee see continually that those starres draw that stone: Likewise we see that certaine flowers open and shut after the approaching & departing of the Sunne: That the Nightingall and the Cuckow both grow hoarse at the rising of (*Syrius*) the Dogge starre: that the

humours

The Adamant.

The Cuckow.
The Nightingall.

Polimanteia.

humours abound in the full Moone, & afterward diminish: In like manner that some constitutions of starres can go-
uerne and maintaine, and on the contrarie others corrupt the humours in some parts of the bodie. And for confirmation hereof they alleadge vs a reason, that God in the beginning hath giuen and ingrafted in euery of his creatures made by his owne hand, a speciall vertue and a secret propertie, which are hid and contained in the seedes of them, from whence successiuelly are procreated all corporall things, receiuing their forme by a commixtion and temperature of qualities, according to that order of nature which God hath appoynted. And although the starres so drawing the Adamant stone, haue not a power or vertue to giue entyre formes to creatures themselues, yet notwithstanding the world below, being compassed with the heauen, as it is, and all that it containeth, as wel in respect of things created, as generated, they are all go-
Luna.
Iupiter.
Saturne.
Sol.
Note this.
Zanch.

Polimanteia.

uerued and maintained (by a diuine power) of a celestial light; and the especial vertue of the aire, which not only shines through darknes (as the common sort doe imagine) but containeth in it an excellent and diuine vertue, sustaining with a life-making heate al the creatures of the world, according to the course of nature: for (as one sayth) the heauen so commadeth the earth, as God commandeth the Angels, the Angels men, men beasts, the soule the bodie, the reason the appetite. Neither must we think that these creatures are onely maintained by their proper feede and the mixture of the qualities aboue said, but likewise that there is another vertue proceeding from the heauenly light, which doth sustaine & gouerne them in most miraculous manner; the vaines and arteries shining like little flames in naturall bodies, doe shew vnto vs plainly the spirituall vertue that is in them: likewise in men the spirits and the naturall heate which sustaines them: for euen as
the

Austin.

*Influence
and celestial
heate.*

*Iupiter Stator
Ascent.
in cap. 13.
lib. 2. Gell.*

A fit similitude.

Polimanteia.

the light of the fire comming out of the flint constantly shewes it selfe vntill that be consumed which is enlightened, euen such a light commeth from aboue, which gouerneth and sustaineth as a nurse all the liuing creatures belowe. Master *Barlasse* in the second day of his weeke^s speaketh fitly to that purpose, and saith.

Cel se voit a lail dans le brulant tison.

Son feu court vers sa natale Maison.

Son ar vole en fumees, en cendre chet sa terre

Son au bout dans ses naus, vne semblable querre.

Tient en paix nostre corps, la Terre est sa chaire.

Semiee de maint os, au lieu de maint rocher.

Dans l'air voit aux esprits, git son ar, & sa flamme.

Dans les humeurs son flot, et le ciel dans son amé.

Then from this coniunction and heauenly allyance proceedeth a meruailous concord, and naturall agreement betwixt heauenly and earthly bodies.

There is no man who findeth not in himselfe the vertue proceeding from the Sunne beames, which in the exposition of *Iosephs* dreame is called the *Father* and *nourisher*, as it is written in the second booke of the antiquities of the

The force of the bodies heauenly in these earthly.

Iosephus de antiqu.lib. 2.

Polimanteia.

Iewes: The bodies & spirits of all things are recreated by the rising of the Sunne. The soule is (as it were) awaked with a certaine nimblenes, finding a wholesome fine time by the good disposition of the ayre. On the contrarie we growe drowfie, melancholie, and (as it were) in a deadly lethargie, by the indisposition and change of the ayre. The naturall constitution and complexion of men changeth after the manner of the foure seasons in the yeare; wee see a mans spirits to bee more quicke and nimble at one time then another, without any manifest discerning of cause why. It is the aboue named heauenly light, which awaketh in vs some part of that vertue, which she lent vs, at our first beginning: hereby happeneth the change of flowers, of the beastes before mentioned, of the inclination of the Adamant towards the North. In like sorte if we would suppose the foresaid coniunction and naturall agreement which is in the creatures aboue mentioned, we should finde it no
whit

*We follow
the aire.*

*We follow the
yeare.*

Note this.

Polimanteia.

whit strange: the Sympathie which is The ground
of Sympathy. faide to bee betwixt some heauenly and earthly bodies, which is made by an interchangeable touch of the supposed naturall coniunction, consisting in the agreement of their formall qualities. Thus much of Sympathie.

Notwithstanding all that wee haue said, both concerning the singular vertue of the starres, causing the foresaide presaging dreames, as also in respect of Astrologie it selfe, there is an opinion at this day quite contrarie. For *Nicodem Frischlin*, a late Astronomer holdeth it as a Paradoxe, that none of all the starres haue any vertue either generall, or speciall vpon the things belowe, and hee derideth all those, who think the Starres haue vertue to warme, Unlikely in
my opinion. to coole, to drie, to moysten. And in like manner, that neither *Aries, Leo, Taurus*, or any other of the celestiall signes, haue any force to affect the things belowe. Moreouer, that the art of Astrologie, and all the credit it hath, vntill

Polimanteia.

A great error, and a foule oversight of a Scholler.

present time was inuented by the craft and subtletie of the *Chaldeans* and *Arabians*, who (following the fables of Poets) haue themselues imposed the names to the signes in the *Zodiacke*, and to the other starres which are obserued at this day, whereat the heathen themselues scoffed, as *Ouid*.

Vacca sit an Taurus non est cognoscere promptum.

Pars prior apparet, posteriora latent.

Or Cowe or Bull, if it be, it cannot well be knowne,

The former parts are seene, the hinder be not showne.

An vnfound conclusion.

By meanes whereof, hee maintaines it a thing impossible, either to measure the height of the heauen aboue, or the depth of the earth belowe: according to the testimonie of the Prophet *Jeremie*, saying: *If the heauens can be measured, or the foundations of the earth bee searched out beneath, then will I cast off, &c.* But amongst other particular reasons, which hee alleadgeth to the ende to confirme his opinion, hee saith further in these wordes (which I thinke conuenient to alleadge.) *Primò Deus ille mundi opifex, in alium vsu[m] stellas non creauit nisi vt noctu luce-*

Polimanteia.

lucere, & facem quandam hominibus at-
que animantibus præberent, & vt motu cer-
ta Temporum interualla describerent: deni-
que vt ornatu suo nos de sapientissimo archi-
tecto tanquam signa Diuinæ prudentiæ Cõ-
monefacerent vt omnia boni causa fecisset,
that is: First, God the vniuersall creator
of all the world, made the starres for no
other vse but that they might shine in
the night, and to affoorde (as it were) a
kinde of light both to man and beaste,
and withall to distinguish by motion
the difference of times. Lastly, with his
excellencie, to admonish vs of the wis-
dome of the workeman, as one that
made all thinges for some good endè.
He denyeth also, that the change of the
ayre, and the season, are caused by the
particular starres: so that this new A-
stronomer ascribeth all the force of the
starres, to the Sunne; and not particu-
larlie to the vertue of any speciall starre
which borroweth light from it. Here-
unto hee addeth diuers other reasons,
which may be found in the third booke

*A mista-
king of the
Creation.*

of

Polimanteia.

of his Astrologie: Neither is it materiall though (saith hee) it come to passe sometimes as they haue foretolde, for God so testifieth that it shall happen, *Deut. 13.* *Deutero. 13.* *For if there rise in the midst of thee a Prophet, or a dreamer of dreames, who giue thee a signe or miracle, and that the signe or miracle which he tolde thee come to passe, thou shalt not heare the wordes of this Prophet or dreamer: for the Lorde your God tempteth you to see if you loue them. For it is he onely that knoweth all things to come.* On the other side, concerning that which some say of Moses and the Prophet Daniel, as it is written, *That Moses was skilfull in all the knowledge of the Egyptians,* that ought not to be vnderstoode of Astrologie, or Mateologie, but of skill in the Hebrue learning, and of such like artes: Wherein there is nothing contrarie to Gods trueth: and we see the flat contrarie, that *Moses* in the presence of King *Pharaoh* reprehended the diuines of *Egypt*, and discovered their abominable superstitions. The same

Deut. 13.

Act. 7.

*An unlike
coniecture.*

Polimanteia.

same may appeare by *Daniel* and his companions, who had in such hatred the diuelish arts that rayned in the court of the King of *Babylon*, that they concluded al to abstaine from eating of the Kings dainties. Then because it seemes strange to holde against the common opinion of all Astronomers, that the change of the ayre, and that a happie or vnhappy time is no whit caused by the particular vertue of the starres, as to this present hath beene obserued, how happeneth it, that in the 16. of *Matth.* and in the 12. of *Luke*, the tempests and stormes, and also faire weather are foretolde by the appearance of heauen? To this he answereth and saith, that it is one thing to coniecture by signes likely, and another to foretell what must happen from causes necessarie. For signes and causes farre differ the one from the other, as for example, the dawning of the day or the twilight, are neither causes of raine nor faire weather, but onely a signe ioyned to the nature of the thing,

Ob.

Sol.

A signe & a cause differ.

Polimanteia.

A Similitude.

which thereby shewes vnto vs the constitution of the ayre: euen as wee see a Phisition, who by the colour of the vrin can easely iudge of the disposition of the bodie, yet no man will say that the colour is the cause of his sicknes; in like manner of the heauen, a signe but no cause. The same also may bee done by the appearāce of the Sun or Moone: neuertheles, it is by the euidence of such signes as necessarilie shall happen, and as he saith. *A causis iam fieri & incipientibus, hoc est, ubi iam causa est in effectu aliquo posita.* From thence are the causes of the predictions of the change of ayre, and of bad times by the Mariners, Phisitions, and such like, whereunto those may bee referred of *Virgil*, in diuerse places, all which differ from the predictions & prognostications, which the Astronomers ordinarily doe forge vnto vs, a whole yeare before: *Et qui ex causis remotissimis predicunt effectus.* In the end he concludes, that these predictions and Astrologicall diuinations
are

Polimanteia.

are wholly forbidden, as wel by equitie, as by holy Scripture: and as God himselfe speaketh in the 37. of *Iob*, It is impossible for man to sounde the depth of heauen and earth. Hast thou considered (saith he) the spacious place of the earth, declare it if thou canst tell? And *Salomon* in the book of *Ecclesiastes* saith: As thou knowest not at all the waie of the winde, nor how the bones are knit together in the bellie of her that is with childe, euen so thou knowest not the whole of Gods worke. And euen so the starres are made for no other end then for to serue vs for the obseruation of dayes, moneths, & yeres, as it is written in *Genesis*: And to confirme the places and arguments aboue said, the same author alleadgeth the opinion of *Basill*, *Chrysostome*, *Nazianzen*, *Theodoret*, *Austin*, *Ambrose*, *Lactantius*, *Eusebius*, *Hierome*. And of the auncient Philosophers he alleadgeth *Plato*, *Aristotle*, *Hipocrates*, *Celsus*. Of the latter, *Celius*, *Rodriginus*, *Picus Mirandula*, *Longus*, *Thomas*, *Erastus*, *Caluin*, *Luther*. By meanes where-

Erischlin is too vehement against *Astronomers*.

Gen. I. 17.

Chap. II.

Polimanteia.

*Astronomie
must not goe
so furre.*

of if wee will suppose the trueth of the reasons aboue sayd, the Arte of Astrologie should obtain none or very little credit of vs at all. Notwithstanding, although it appeareth by many places of holie scripture, that it is impossible for man to found the secrets of heauen, as from them to bee able to draw certaine diuinations, or predictions of things to come, as well in particular as in generall; so likewise to submit the life of mā to the influences of starres and celestial bodies: yet so it is that the starres and signes of heauen haue bin obserued of a long time to haue in them a certaine especiall vertue, by that of the Sunne. But that is not specially to gouerne the creatures belowe, for GOD himselfe hath tolde vs in the 37. of *Job*: *Didst thou knowe when God disposed them and made the light to shine? Hast thou knowne the varietie of the cloudes, and the wondrous workes of him that is perfect in knowledge? And so Salomon saith in Ecclesiastes: As thou knowest not the voyce of the winde, &c.*

And

Polimanteia.

And in the ninth chapter, *Who made the starre Acturus and Orion, and the stars Iyades, and the Climats of the mid day?* *Friſchling confuted.*

By these places it is at least thus euidēt, that some starres haue singular vertues, causing ordinarily the change of time, and of the ayre; if so be we ascribe not that vertue to the sunne, which seemeth to belong to the starres themselues, following the opinion of the forenamed Astronomer & that of *Tully* alleadged before: yet notwithstanding I report me to the best learned mens iudgemēt.

Vpon the other side, to returne to Dreames whereof wee haue begun to speak before: those dreames that come by reason of a *Sympathie*, are placed amongst those of presaging, as when one friend dreameth of another: As for example, wee haue that of *Calphurnia* wife of *Julius Caesar*, who dreamed the day before he was murdered, that she sawe her husband lye wounded in her bosome, and for that cause she prayed him earnestly not to goe that day vnto the

Dreames by reason of a Sympathie.

Calphurnia.

Polimanteia.

Senate: But to the intent he might not be thought to be skarred with a womā's dreame, he went & was slaine. It is sayd

Katherine of Medices. that *Catherine of Medices* dreamed one day that King *Henry* her husband had one of his eyes put out, as it happened vnto him the next morning. But by reason of the trueth & certitude of euent's which these dreams haue brought with thē, some are of that opinion that they deserue rather to be called *Diuine* and *Supernatural*, then *Diuinatorie*, to the example of that of *Pilats* wife, who being set in the iudgemēt Hall, she sent to him and told him, that he should not haue to doe with that iust one: for that night in her dreame she had suffered much because of him, as it is in *Matthew*. That likewise of *Caius Gracchus* (by reason of a Sympathie and naturall coniunctiō) when that hee dreamed of *Tiberius* his brother, is of the number of presaging dreames, as *Valerius Maximus* writeth. But because all the aboue mentioned dreames cause nothing but an encrease
of

Chap. 27.

C. Gracchus
lib. 1. 7.

Polimanteia.

of superstition in the world, by reason of vnlawfull meanes, which men vse to attaine to the knowledge of the euent of things to come, for this cause wee ought not either to obserue, or giue credite vnto thē, nor interpret them, as God hath commanded. The trueth and effect of prophesies which is drawne from them is discouered, and made knowne by the ende and impossibilitie (as the scripture speaketh by the works of the Prophet.) Although wee see oftentimes by experience, that the diuell sayth the trueth for feare: although in the Acts hee mocketh the Inchaunters which knowe not Christ, and entreateth them so ill that they go hurt out of the chamber. And in the 8. and 9. chapter of *Exodus*, after the dust was turned into lice, the Inchaunters themselues finally confessed that the finger of God was there, and that they were not able to imitate the last miracle as they had done the former. For example of these times, it is not long since that in the countrie

*Dreames
the fountain
of superstiti-
on.*

*Not to trust
them.*

*So at Christs
presence.*

Polimanteia.

*The world is
full of such.*

of Northland there was a mayd by whō the diuell foretold the euent of things which came after, and he failed onely in one point, by which it was found out to bee an ill spirit, which being disguised from the beginning, at length discouered himselfe such as he was. The diuine Dreames which come by the immutable counsell of God, are those whereof the holie scripture maketh mention, as of the Prophets and other persons, containing the reuelations of great matters, of weight and importance; as of Iesus Christ, the gouernment of his Church, and other vnlooked for changes. Such were the dreames of *Joseph* & the Prophets, which were knowne by their certaintie, and by the testimonie of trueth it selfe. Some haue made more degrees of diuine Dreames, to the intent to inake knowne the diuersitie of meanes, which it hath pleased God in former time to vse in the reuelations of his prophesies, which may bee read at large in the fourth chapter of the first booke

*Diuine
Dreames.*

Polimanteia.

booke of Master *Bodin* his *Demononoma-*
nia, there he obserueth as well in the re-
uelation of diuine propheties, as in ma-
ny other miracles, that God is serued by
persons of diuers qualitie & condition,
which had not the degree of ordinarie
Prophets, whereof the scripture maketh
mention, as of *Esai*, *Jeremie*, & others.
But wee shall finde that oftentimes the
same is done by persons heroicall, and
of great respect; as appeareth by the
dreames of *Pharaoh*, *Nabuchadnezzar*, &
others, especially in great matters, con-
cerning the state of Monarchies & Em-
pires. The same he doth sometime in
things particular and of lesse moment,
as may bee proued by infinite places of
scripture, & other histories. The dreame
of the Emperour *Mauricius* (by reason
of the diuine prouidence which may be
marked in it) may serue vs for an exam-
ple, who dreamed that he should be de-
liuered to a seruāt of his named *Phocas*,
to be slaine: for this cause he sent for the
Captaine *Philippick* to come out of pri-
son,

God useth
often simple
meanes.

Mauricius.

Polimanteia.

son, and demanded of him if there were not one named *Phocas*: the other answered that there was such a one, a *centurion*, ambitious, and fearefull. Whereupon the Emperour sayd, all eadging an olde proverbe to that ende, *If he be a coward he is a murderer*. This was the same, who after that he had first slaine his wife and children, caused his head to bee cut off: but the recitall of it is memorable, that *Maurice* seeing his children murdered by *Phocas*, and that he himselfe must be put to death presently, he spake often in this manner, *O Lord thou art iust, and so are all thy workes*. In like manner, the dreame of *Alexander* the Great is also worth the marking, who marching with his armie toward *Iudea*, met with the hie Priest clothed in his solemne attyre, who came to demaund peace of him in the name of the people. *Alexander* seeing that, lighted from his horse, and saluted him with great reuerence, and promised them peace. His Captaines amazed hereat, incontinentlie deman-

*A coward
a murderer.*

Note.

Polimanteis.

demanded, what made *Alexander* to do *Alexander.*
such honor to the Priest. *Alexander* said,
that before the warres of *Macedon* hee
had seene him in a vision in the same
forme and fashion that hee came vnto
him, calling him to come into *Asia*, and
commanding him to make warre with
the *Persians*, and he put foorth his hand
as it were to guide him. And so seeing
now that this high Priest is most like to
the former visiō, he was perswaded that
God had some care of his people there,
and for that cause he would spare them,
as indeede he shewed afterward, both
by freeing them from tribute, and de-
fending them against their enemies. By
reason whereof some are of that opi-
nion, that it is very likely that the *Iewes*
aduertised *Alexander* then of the pro-
phesie of *Daniel*, hauing foretold 200.
yeare before, that the King of *Greece*
should conquer *Persia*. The dreame of
the Emperour *Theodosius* was such like, *Theodosius.*
then when as sleeping it seemed vnto
him that by a certaine vision hee was

Polimanteia.

commaunded to goe combat *Eugenius* and *Argobastus*, both Tyrants & sworne enemies to the name of God, which hee did, and in fighting vpon a sodaine such a great storme arose, that in all respects so hindred the enemy, that that was the cause of the victorie, and the victorie the cause of the Poets song *Claudianus*:

So of ours a-
gainst the
Spaniards.
1588.

*O nimium dilecta Deo, cui militat ether,
Et coniurati, veniunt, ad classica venti.*

On the other side, GOD reuealeth sometimes the truth of things to come, by the meanes of some men who are of good life and fearing God; wherein the dreame of *Mandacay* concerning Queene *Esther* his Neece, & of *Aman*, (as it is written in the booke of *Hester*) shall serue vs for example. In like manner the dreame of *Anthonie* the Hermit, who dreamed that he sawe hogs which pulled down the Altars with their feet, and awaking sayd, that the Church of God should come to bee spoyled and wasted by whoremasters, adulterers, &c. as afterward it came to passe. *Phi-
lip*

Anthonie
the Hermit.

Polimanteia.

lip Melanchton noteth this prophesie a- *Melanchtō.*
gainst the voluptuous life of the Monks
& Priests. Many such like dreames may
be found out in the course of histories.
Now these dreames whereof wee haue
spoken, and all such as are of the same
fort, are acknowledged for good, by
the conformitie which they haue to the
will of GOD, and to the trueth of the
dreame, as God himselfe hath taught vs
in the 23. of *Ieremie*, saying, *The Prophet* *Iere. 23.*
that hath a dreame let him tell a dreame,
and he that hath my word let him speake my
word faithfully, &c. Furthermore, the hi-
stories of all ages do teach vs, that God
manifesteth sometimes the trueth of
some things by the meanes of inspira- *Inspirations.*
tion onely without dreame; which fa-
shion of prophesying is put in the se-
cond degree of prophesies: and this he
doth when as one perceiueth waking
somthing which entreth into his soule,
which he may vtter to the praise of God
and his workes; wherein God vseth such
persons as it pleaseth him. And al-

Polimanteia.

*But great
care must be
had herein by
reason of so
manie false
inspirations.*

though it may seeme needles to haue many prophecies, by reason that by many visions and diuine reuelations continued in the holy Scripture, wee are alreadie assured of Gods trueth and good pleasure, yet notwithstanding histories, besides experience, haue declared vnto vs, that we haue such daylie, and that God neuer ceaseth to send aduertisements to men; bee it by dreame, vision, or any other meanes, to make them knowe his will, to the intent to guide and gouerne them according to the same; as well for the preseruing of Empires, as of his people, and his owne Church: Then for example of such aduertisements and diuine inspirations, whereof wee now speake, wee haue that of the Christian Schoolemaster in *Antioch* with *Lybianus* the Sophister, (when as *Julian* the Emperour, and also the *Apostata*, went against the *Persians*) who demaunded what thinkest thou that the carpenters sonne doth? *The other answered him, the Creator of all thinges, whome thou*

Lybianus.

Polimanteia.

thou scornefully callest the Carpenters sonne,
is making a Coffin to intombe Julian, and
soone after the newes came that Julian
was slaine. The most admirable fore-
sight of the Philosopher *Cratippus*, (*Cratippus.* al-
though he were a heathen) deserueth to
be accounted amongst diuine predicti-
ons; who then when as *Pompey* demaun-
ded of him, if he were vanquisht in a iust
cause, and a farre better one then his e-
nemies, answered that a state and com-
mon wealth vitious, and corrupt, re-
quired a gouernour to bee a Monarch,
and that so the periods of Empires
were fatall, & that the Common wealth
of the *Romans* should change at that in-
stant (as afterward it happened) to an
absolute Monarchie. The prediction of
Saint *John* the Euangelist is not amisse
for this purpose, who being in *Ephesus*,
and going to the Bathes, founde in the
same place *Cerintus* the Sophister, blas-
pheming the name of God, hee hearing
it, said vnto his companions, Let vs goe
hence, for this house will presently fall
vpon

Note this.

S. Iohn.

Polimanteia.

vpon the blasphemers and his auditors ;
hee was no sooner gone, but the house
fell to the ground vpon *Cerintus* and
his company. We reade also in *Iosephus*,
that in the time of *Herode* there was a
number of Pharisies , who refused to
swear to the Emperour, & for that cause
they weare constraigned to paye a great
summe of money, as a recompence,
which was payed for them by the wife
of one *Pheroras*, & in recompence there-
of, one amongst them reuealed a cer-
taine secret vnto her, which hee said was
inspired vnto him from God, namelie,
that God had determined in his secret
counsell to roote out *Herode* and all his
race : and that the end of his kingdome
was at hand ; as afterward it happened.
But it cost the Pharisies deare to haue
foretolde the death of *Herode*, for hee
made them all to be put to death before.
Like examples to these may easilie bee
founde (besides in histories) heere and
there in holy Scriptures, which I omitte
for breuitie sake. The late Chronicles
testifie

*Inspirations
in former
times.*

Polimanteia.

testifie of *Iohn Husse* Martyr, that hee tolde before his death, that the kingdom of the Pope should by little and little, come to ruine and vtter decaye, and that out of his ashes and cynders, there should rise a Swan which should not bee rosted in the same sorte, as that Goose was rosted; speaking of himselfe; for the worde *Husse* in the *Bohemian* tongue signifieth a *Goose*. He foretold also, that his aduersaries a hundred yeares after his death should come to answer both God and him. *M. Peucer* speaking of the same prediction, saith that the effect followed, for after the *Synod of Constance*, till the beginning of the disputatiōs of *M. Luther* were counted a hundred yeares. At the selfe same time was fulfilled the third and last period of the 500. yeares; then that darkness of errors (wherewith Gods Church had been dimmed) began to be dispersed and vanish away. The trueth of such like inspirations are knowne by their endes; as the Prophet *Jeremie* testifieth,

O

saying,

Iohn Husse.
Fox in lib.
Martyr.

Meaning
Luther
which signi-
fieth a swan.

Polimanteia.

Cap. 38.

saying, *The Prophet that shall foretell of peace, when his speech shall come to passe, then such a Prophet shall be knowne that the Lord sent him.* In truth principally then, when it is perceiued by diuerse circumstances, that the effect wholly dependeth vpon the will of God, by reason of the changing of matters of importance, which we see to happen: likewise wee see that God serueth himselfe with whom it pleaseth him, guiding and governing their spirites for the execution of his works, according to his good pleasure. For example of our times, there is extant the prediction of one

A note against peremptorie conclusions in Diuining.

Paul Greber. *Paule Greber*, which hee made of the estates & Common wealths of *Europe*, of the house of *Burgonie*, and of the Lowe Countries, who amongst other things which he foretold (whereof many haue come to passe) he named the succession of the King of *Navarre*, to the Crowne of *France*, in the yeare 1589. and proceeding further in the course of that matter, hee promiseth greater things to
the

Polimanteia.

the King of *Nauarre*, and of the good successe which hee shall haue in his affaires, and of the Lowe Countries, that they shall speedilie bee deliuered from the tyrannie of *Spaine*: in one worde, as the prouerbe is, *Halcionia promittit*. But comming to the yeare 1590. hee telleth of the death of a great and mightie king, enemy to the former, which death (saith hee) shall happen in the yeare 1590. But concerning any certaintie, or true coniectures in numbers; either of yeares or such like, wherein Master *Bodin* & others are too curious, I let them passe as matter impertinent and things of too nice & nimble coniecture. Then by the difference of dreames, whereof wee haue spoken before, by the distinction of their kinds, likewise by the generall exposition of diuinations, lawfull and vnlawful, it may be vnderstood and easily knowne, how to applie them to the alteration and change of a Commonwealth. There be also other sorts of Diuinations besides these, but be-

*Vncertaine
who, and so
are all such
diuinations.*

*Numbers
vncertaine.*

Polimanteia.

*My L. Henry
Howard.*

*No rule ne-
cessarie to
iudge of the
chaunge of a
Kingdome.*

cause they cannot serue to iudge of the change of states (by requiring a whole treatise themselues, & being most learnedly handled of others) I haue determined wholly to let them passe, as onely purposing to note out the principall and generall rules seruing for this purpose. But as of all the meanes and rules which haue been obserued from antiquitie, to confirme the iudgement concerning the chaunge and fall of a Common wealth, there is none necessarie, although God sometimes permit things to fall out according to their naturall course: therefore it becommeth vs likewise to attend patiently the ende & the euent of all things, as God hath determined in his immutable countell, without presuming too farre, by too great a curiositie vnbeseeeming our blind and dull capacities. And although by reason of our weaknes wee cannot found the vnderstanding of the depth of those predictions, which GOD hath made, sometime by one meane, sometime by other;

Polimanteia.

other; yet notwithstanding wee must not cast aside his threatnings; seruing to aduertise vs of what must happen, to the intent to auoyde the scourge of his wrath, (nor yet esteeme them as necessarie, and that God cannot turne them to good:) but on the contrarie wholly rely vppon his mercie, which is infinite towards them which repent in fit and conuenient time: consider what wee haue obserued by discourse of histories, and according to our capacitie, touching diuinations in this kinde, lawfull and vnlawfull, to the intent that by their difference it may bee the better iudged, what shall happē for the change and ruines of Common wealths, and of the estate of Realmes, and Empires: not to the intent to set downe certaine rules whereby to diuine generally of things to come, against the might and authoritie of God, or to giue occasiō to some, to relye vpon superstitious and foolish vanities; but to the intent to iudge by things past, of thinges to come, and by

*We ought to
marke Gods
threatnings.*

*The scope of
this whole
treatise.*

Polimanteia.

that which hath bin, of that which may
bee, according to the naturall course
appoynted vnto all things by God him-
selfe.

The chiefe kindes of Diuination vnlawfull.

1. *By obseruation of the flying of
foules.* Deut. 18. 10.
2. *By obseruation of Dreames.* Leu. 19.
3. *By Sorcerie or lottes.* Deut. 18.
4. *Per Pythones, by inspiration of the
diuell.* Leuit. 20.
5. *By false and counterfeit apparitions
of the diuell.* I. Sam. 28.

Effecta nulla futura per se cognosci
possunt ab vlllo Intellectu præter-
quam à diuino cui omnia sunt
præsentia. Zanch. de oper. lib. 6.
cap. 2.



ENGLAND TO
HER THREE DAUGH-
ters, Cambridge, Oxford, Innes
of Court, and to all
her Inhabitants.



F from the depth of
intyre affection, I take
vpō me to deale more
plainely, then your
honorably augmen-
ted dignities will well
permit; or from too
feruent a loue, ouerweyingly valew you
at too high a rate, perswade your selues
(if these be my faultes) that the name of
a mother hath a priueledge to excuse
them both: and howsoeuer a mother
to her daughters, might more fitly
speake in secret and not hard, yet seeing
my naked trueth desires not to shroude

*Libertie of
speech fits a
mother.*

it

England to her

A thing not possible.

All Europe bound to England for her daughters.

it selfe from my greatest enemy, I challenge those kingdomes that haue had children, to be witnessse of my talke; and if either there be folly in me, for to loue so much, or fault in you to deserue so little, then let the blame be of too blind affection: and accuse you of not deseruing, and so speedily from Fames book will I cancel out your praise, and recant my loue to a mothers shame. But if I (iustly fortunate) haue high cause to commend you, & *Europe* for your sake, hath greater cause to commend mee; then may I not lawfully with a mothers loue, shew the affection of a grandmother, to commend your children? And although my reuenues are such, as I cannot giue you large patrimonies, yet from my mouth shall the whole world take notice to giue you eternal praises. The time was (and happie time may I say) when in the glorie of my age, in the prime of my youth, in the honor of my dayes, in the fame of my desert, in the multitude of my friends, I matched with

Sige-

three Daughters.

Sigebertus sometimes my louing husband ; and howsoeuer my behauour was farre from lightnes, my manners from loosenes, and my modestie from the least suspect, yet I was taken in the corrupt mindes of some fewe, to be too familiar with *Cantabrus* the K. of *Spayne*, the supposed father of *Cambridge* my eldest daughter: but to excuse my selfe, (though there was no cause) I protest I was free from such adulterie, lawfullie married to *Sigebert*: by him was begotten my eldest daughter *Cambridge*: and the suspitiō only proceeded from this, that *Cantabrus* seeing me happie for so sweete a childe, was desirous to christen it, and calde it *Cambridge*, and after from *Athens* sent for some to nurse her. Then after *Sigebertus* death (sweete daughter sigh that he died so soone) (for legacies farre greater would he haue left thee) courted deuoutly, I marched at last (wearie of my widdowhood) with wor-thie *Alfred*: of him (sweet daughter *Oxford*) was thou borne: and howsoeuer

Anno Dom.
630. *Cam-*
bridge foun-
ded as some
write.

Anno Dom.
800. *Oxford*
founded.

England to her

*Caius de an-
tiquitate
Cantab.*

some shadowes of discord haue bin betwixt you two (a thing vsually incident to your sex) which of you might challenge the first place; yet I must needes confesse this, I liued long comforted onely with one childe; doubting I should haue been aged and past childbearing, and then to my perpetuall comfort (sweete *Oxford*) was thou borne. And

*Cambridge
more anciēt.*

howsoeuer thy elder sister may challenge that she hath liued longer, yet cā she not boast that either I haue loued her better, or that she her selfe hath de-

*Both admi-
rable & both
matchlesse.*

serued to be loued better. More fruitfull *Oxford* hast thou bin; (neither herein doe I cōmend thee) but more proudly iealous (*Cambridge*) of thy honor hast thou been; yet both of you so deare to me, so equally beloued, so worthily accounted of, so walled with priuiledges, so crowned with all kinde of honor, as both (vnequall to bee compared with each other) may in the highest tearmes bee preferred before the most famous, that *Europe* hath: thē striue not betwixt

your

three Daughters.

your selues, but both be vnite together:
ioyne hands, and if famous *Alexandria*, *Alexandria*
not compa-
rable.
that sometime liued with high honour,
who now lieth buried in her own ashes,
were flourishing, to make comparifon,
let her knowe that within your walles,
(howfoeuer you reuerēce hers for their
age) are many as famous as *Athanasius*,
many as full of learned varietie as *Cle-* *Doctors in*
Cambridge
& Oxford.
mens, and many farre more foundly re-
ligious then them both. Ioyne I say to-
gether and striue both to grace your
youngest fister (daughter frowne not *The Innes of*
court.
that I tearme thee youngest:) (daugh-
ters frowne not that I tearme her your
fister :) for although she cannot bragge
of the same progenie, nor hath recei-
ued fuch ample legacies from her de-
ceased father, yet her beautie, her mo-
destie, her owne behauour, hath mat-
ched her with fuch noble families, as
both of you may be intertained by her, *Both Uni-*
uersities
stand in need
of the Innes
of court.
& haue your children graced with her
fauour : you are both growne into
good yeares, grauitie befits you. But she

England to her

*The mother
of peace.*

*The foun-
taine of poli-
cie.*

*The Innes of
court falsly
slandered to
be too loose in
the educatiō
of her youth.*

is young, stately, courtlike, and such a one as scornfully can answer her proudest suters; nay her children are so valiantly wise, as when my subiects disagree she makes them friends, when you fall out she endeth all strife, & to whom I haue committed now in my age the gouernment of al my subiects: then repine not at her happines, if you loue mine; wish that daylie she may growe more honourable. And howsoeuer I haue heard complaints, that she hath receiued some of your children, and cherished them so much, that she hath made them wanton, yet (daughters) the fault is not hers; you your selues hauing bin ancient mothers, can well iudge, that youth (and youth plentifully stored with all fauours) can hardly be restrained to a stricter course: she hath not been careles, plentifully to set before them graue and worthie mirrhors of wise sobrietic, whō if your youth would emulate, thē should you causeles complaine of her kindnes: And for her, this must

three Daughters.

must I say (though I heare otherwise) that kindly, louingly, and wisely she respecteth you, as her elder sisters. Neither can it be, (howsoever perhaps shee might perswade her selfe) that if I should liue to see you buried (O vnfortunate if I liue so long) that (sweete daughters) she alone could be sufficient to comfort me; nay my age and her youth, both so neerely depend vpon your welfare, as if either yee dye (which I dare not thinke of) or be offended with vs) which I will not suppose) thē desolate were our case, and both of vs like to be seene ruinous. Account of them then (daughter) as your elder sisters, and howsoever you are youthful and full of fauour, yet they are aged & full of honour: And though it be the part of a mother equally to respect you all three, yet at my husbands sute (hee liuing) I so bequeathed mine honour vnto them two, as the stay of our house remaineth in them onely. Then I intreate thee (daughter) by the loue which thou bearest to mine inha-

*Carefull of
the Vniuersities.*

*The Innes of
court not able
alone to
furnish Eng-
land with
wisdome.*

*Vniuersities
the stay of a
land.*

England to her

bitants : by the care which thou hast of thy owne safety : and lastly by the due-
tie which thou owest to me thy mother,
in all respects to fauour thy sisters ho-
nour : in all causes chiefly to intend
their good : and to binde those with a
sacred vowe, who are thy posteritie, to
seeke their glorie whilst the world en-
dureth. Stately *Greece*, who sometimes
was famous ouer al the world, had long
since beene buried in the eternall night
of darke forgetfulness, if her daughter
Athens had not lincked her children in
marriage, with the greatest families in
all *Europe* : And renowned *Florence*
(daughters giue mee leaue to aduaunce
your petegree) (not halfe so nobly
descended as you are) being begotten
by *Silla* his souldiers, a *Pagan*, borne in
the dayes of infidelitie, had neuer been
reputed as the flower of *Italy*, if laure-
at *Petrarch*, *Dantes*, *Accursius*, *Aretin*,
and lastly, the famous Duke had not
made her indeard to the most renou-
ned in all *Greece*. And *Padway* eterni-
zing

Athens.

Ante aduē-
tum Christi
90.

Cosmus
Medices.

Padway.

three Daughters.

zing the riuer *Po*, had been long since in
the middest of her distresses, rased out
of famous memories, if *Rome* liue-ma-
king *Luie* had not beene noted to de- *Luie.*
scend from her. Then flourish (kinde
daughters) all vnited in that manner,
that the world may knowe your posse- *A happie*
ritie to bee so linckt together, as that *Vnion.*
my loue cannot bee greater to you all,
then all the worlde may see that yours
is amongst your selues: *Cambridge* thou
once like the Queene of the *Amazons*,
for my honour accepted the proude
challenge of the *Roman* Champion; and *Champion.*
thy children haue often since so vali-
antly withstoode their learned foes, as
Rome can neither aduance her *Belkar-* *Confuted by*
min: *Louan* her *Stapleton*, (nay mine. by *D. Whita-*
right) *Rhemes* their margent: or the *ker.*
proudest of them all, say, they haue da- *Confuted by*
red mee, and I haue not answered: nay *D. Fulke.*
thy other sister hath been so forward in
that kinde, as the woundes shee made, *Humfrey*
are not yet cured. And if at home any *Reinolds.*
base pesant, not valewing thy worth,

vpon

England to her

*Puritans.
Politickes.
Atheists.
Law must
cut these
off.*

*A thing of-
ten done.*

*Your Towns-
men.*

vpon presumption shall do you wrong, either hardly intreating your children, denying them their names of honour, defrauding them of their land : detracting from their fame ; your youngest sister shall be so incensed with it, as humbling their pride, she shall cause them to repent their boldnes : and think daughters, I intend not to see you want, for no sooner will I heare that you are distressed, but my nobilitie shall redresse your wrong ; my citizens shall relieue your want ; and my souldiers shall procure your peace. And for your scoulding neighbours , vouchsafe not daughters to contend with them ; humble not my honour so lowe, as to mate it with such meane Knights. *Paris*, wife was thy *Japhets* progenie, who made thy *Sequan* to parte thy towne and thee. And great *Charles*, thou wert great in this, to foresee an Vniuersitie and a towne , could not well agree : My youngest daughter it was thy case, to haue one of thy children vnderuedly endangered by thy
often

three Daughters.

often relieued neighbours. But as the excellencie of the obiect corrupts the sense: and Lyons are neuer so furious, as at the sight of a red colour: nor the Elephants so vnruely, as at the shew of the Mulberie; so my ignorant inhabitants are no where so rude, as placed so neare a sunne: my Lyons are no where so furious, as seeing your scarlet gowns, nor my Elephants so vnruely, as tasting of your powrefull and poyson killing mulberies. I would exhort you in more ample tearmes, but that I knowe your patience, and control them in a sharper manner, but that I see their furie: betake your selues to more high atchieuemēts. Let your aged sit downe, and rest them in honours chayre; set your children to write triumphing songs for their mothers victorie: shew your quick discerning eyesight in these deceiuing times. Let the worlde see, that amongst your children, wit hath fruitefully growne, in this vntimely, niggardly blasting age: wherein though blackemouthered enuie

*Lincolnes
Inne by the
Chancery
lane.*

Ly-ons:

*Honor your
Doctors.*

*Rayling
Asses.*

Q

England to her

*Young men
should write
and more
themselves
in smaller
matters.*

repine at euery choyce conceit, tear-
ming it, either time or wit, or both idle-
lie employed, yet my true discernement
and a mothers loue, makes mee tearme
them natures works, made with a com-
paring pride, in these latter times to
shew their excellencie: Yet follow not
so farre the conceited imitation of for-
mer time, to take trifles for subiectes to
work vpon, as therein meaning to make
art wondered at that worke of nothing.
Thousands of objects might bee found
out, wherein your high spirited muse
might flie an vnmatched pitch, & Phœ-
nix-like fire her selfe into immortall a-
shes by the Sunne. So onely without
compare, eternallie should you liue: for
in your children shall the loue-writing
muse of diuine *Sydney*, and the pure
flowing streame of *ChrySTALLIN Sponsur*
suruiue onely: write then of *Elizas*
raigne, a taske onely meete for so rare
a pen: it is easie to giue immortalitie to
an euer-liuing Empresse: or if this bee
matter, which the basenes of these
worth-

*A fit taske
for the finest
Scholler.*

three Daughters.

worthlesse times would hardlie prefer
before trifles, (a thing sufficiēt to accuse
this age of treason) then take a tragicke
stile, & mourne for the trulie *Hon. Fer-*
dinandos death: whom though scattered
teares haue honoured in some few son-
nets, yet he is a true worthie obiect of e-
uerlasting mourning for the sacred
Muses: who languishing with late sor-
row for the fathers death, want strength
and leasure to weepe for the Sonnes e-
clipse: honour him sweete daughters
children, who liuing honoured you: and
control with the muses pen the repining
fates, so farre as giue him immortalitie,
and cause him liue to despight them.

Thus wept you for famous *Sjdney*, my
braue souldier: and men *Hon.* are one-
ly fit to be mourned for by your Muses:
which if being made sorrowfull they
require larger matter to mourne for.

Then name but *Hatton*, the Muses fauo-
rite: the Churches musick: Learnings
Patron, my once poore Ilands orna-
ment: the Courtiers grace, the Schollars

*The late
worthy
Earle of
Darbie, who
died April.
1593.
Neuer e-
nough lamē-
ted.
Whodied,
Sept. 1593.*

*Cantabri-
gix lachri-
mæ.*

*Sir Christo-
pher Hatton
L. Chancel-
lor of Eng-
land.*

England to her

countenance, and the Guardes Cap-
taine. *Thames* I dare auouch wil become
teares : the sweetest perfumes of the
Court will bee sad sighes : euerie action
shall accent grieffe ; honor and eternitie
shall strue to make his tombe, and after
curious skill and infinite cost, ingraue
this with golden letters, *Minus merito* :
the fainting Hind vntimely chafde shall
trip towards heauen, and *tandem si* shall
be vertues mot. Or if sad Melancholie
(daughters) displease your Muses (a
thing well agreeing with my age) then
take the course to canonize your owne
writers, that not euery bald ballader to
the preiudice of Art, may passe currant
with a Poets name, but that they onely
may bee reputed Hon. by that tearme,
that shall liue priuiledged vnder your
pennes : For not precise *Aristarchus*, or
aged censoring *Cato*, might challenge
greater priuiledge of trueth, then your
free toongd and vn-aw-bound skill : I
speake this (daughters) not to that ende
to make your children like the peremp-
tory

Aurea pul-
ueris, præ-
stant æterna
caducis.

*A thing fit
onely to be
done by the.*

three Daughters.

tory Criticks of this age, but to diswade you from the fault of the common people, the cruel mislike of your owne, and the intollerable flatterie of strangers wits. And if this or such like be not matter, wherein your deare cherished muse may iustly delite it selfe, and sweetely please others, then sing of warres, and of learned valour: of *Mineruas* foe-dancing shield: of *Mars*-conquering honor: of the Courts Loadstarre: of Englands *Scipio*: of *France* his ayde: of *Fames* glorie: of the *Muses* eldest sonne: of *Arts* ornament: of vertues miracle: of Religions champion: of thrise honorable, & worthilie-worthie-honored-noble-*Essex*. (Daughter *Cambridge*) he was sometimes thy care, thou now art become his; bee proud that thou gauest sucke to so braue a man; and assure thy selfe (yet slacke not to honor him) that hee will willinglie bestowe that milke (which is now made bloud) with interest in thy quarel; howsoeuer slack not, but write; sleepe not, but sing: let your

Of the warres in Flaunders, on the Sea.
1588.

In Fraunce.

The euery where beloued Earle of Essex.

In Trinitie Colledge.

A patron of the Uniuersities, and the Innes of court.

England to her

Sweet Ma-
ster Campiö.

Britton.

Percie.

Willobie.

Fraunce.

Lodge.

Maſter Da-
uis of L. I.

Drayton.

Learned M.
Plat.

Balladma-
kers.

A work how-
soever not
reſpected yet
excellently
done by Th.
Kid.

mornings muſe like *Aurora* bluſhing
march her equipage, in her ſtateleſt
buſkind Poetrie. I know (*Cambridge* how-
ſoever now old, thou haſt ſome young,
bid them be chaſt, yet ſuffer them to be
wittie; let them be ſoundly learned, yet
ſuffer them to be gentlemanlike quali-
fied: *Oxford* thou haſt many, and they
are able to ſing ſweetly when it pleaſe
thee. And thou youngeſt of all three,
either in Hexameter Engliſh, thou art
curious (but that thou learnedſt of my
daughter *Cambridge*) or in any other
kinde thou art ſo wiſely merrie, as my
ſelfe (though olde) am often delighted
with thy muſick, tune thy ſweet ſtrings,
& ſing what pleaſe thee. Now me thinks
I begin to ſmile, to ſee how theſe ſmaller
lights (who not altogether vnworthily
were ſet vp to expel darknes) bluſhing-
lie hide themſelves at the Suns appeare.
Then ſhould not tragicke *Garnier* haue
his poore *Cornelia* ſtand naked vpon e-
very poſt: then ſhould not Times com-
plaint delude with ſo good a title: then
should

three Daughters.

should not the Paradise of daintie deuises bee a packet of balde rimmes: then should not *Zepheria*, *Cephalus* and *Procris* (workes I dispraise not) like water mē pluck euery passinger by the fleeu: then euery braineles toy should not vsurpe the name of Poetrie: then should not the Muses in their tinsell habit be so basely handled by euery rough swaine: then should not loues humour so tyrannise ouer the chaste virgines: thē should honor be mournd for in better tearms.

(Cambridge make thy two childrē friēds, thou hast been vnkinde vnto the one to weane him before his time; & too fond vpon the other to keepe him so long without preferment, the one is ancient, & of much reading, the other is young but ful of wit: tell them both thou bred thē, and brought thē vp: bid the ancient forbeare to offer wrong; tel the yonger he shall suffer none: bid him that is free by law, think it a shame to be entangled in small matters: but tell the other, he must leaue to meditate reuenge, for his

But by the greedy Printers so made prostitute that they are contemned.

Nor Poetrie be tearmed Ryme.

*D. Haruey.
M. Nash.*

*Doctores liberi sunt.
Others of that name, as fit for a Scholler to inueigh against.*

aduer-

England to her

Great pittie.

*For fellow-
ships.*

*Many
Graduats
vnmeet for
the common
wealth.*

*Lamentable
when it is so
in a common
wealth.*

*Englands
great care
in appoynt-
ing her offi-
cers.*

aduersarie (and let that suffice for a re-
uenge) (to learnings iniurie) liues vn-
regarded. And daughter (but I list not
chide thee) I heare thou art in prefer-
ring growne too partiall: thou louest
finisterly thy selfe, and hast quite for-
gotten me thy mother; it is thy sisters
fault, as well as thine, you both of you
preferre such into your priuat fauours,
grace them with degrees, giue thē pla-
ces; (but I will say nothing because
strangers heare me) who of all other
are most vnmeete to do me good: nay,
that which doth vexe me more, you say
all herein you are mother like: What?
haue I preferd to dignitie in the Com-
mon wealth, such as the world in true
estimate, haue thought vnmeete? Haue
I relied vpon them, as vpon *Atlas* shoul-
ders, who were vnmeete for so great a
burden? Haue I euer ventured my selfe
in the field vnder their ensignes, who
were reputed cowards? Did I euer im-
ploy in forraine matters, such as were
vnfit for priuate causes? Nay, I protest
for

three Daughters.

for these 36. yeres I haue alwayes cared
to take them nearest into my fauour,
who were best acquainted with wif-
domes secret. I relied vpon those in my
peace, who *Nestor*-like, were wise to
preuent warre: I trusted to these in my
warres, who *Hector*-like were valiant to
procure my peace: I sent such into for-
raine countries, as birth made Hon. ex-
perience wise; education learned: these
haue beene my honors: and if I haue
faultes (children) they proceede from
you. But I am loath to doe you the least
wrong: and to charge you with vnkind-
nes in my last age: for vnlesse I haue e-
uer doted (a thing easie in so great a
loue) *France* my sister (for I will begin
with her) cannot so much brag of *Paris*,
Orleance, *Lyons*, *Rhemes*, or the proudest
of al her children: as I may iustly of you
three. *Germanie* hath painefull *Basill*, and
pleasant populous *Franckesort*: where
(*Ceres*, *Baccus*, the *Naiades* and *Dryades* do
march together, & yet these too meane

*The right
Honorable
LL. of the
priny Coun-
sell.*

*Valiant cap-
taine.*

*Learned
Embassa-
dors.*

Hen. Darby.

*Vniuersities
not to be con-
trolld by eue-
ry odde con-
cept.*

*The Vni-
uersities of
Francc,
not equall to
ours in Eng-
land.*

Founded

1490.

Founded

1506.

England to her

Anno. 1457. to compare with you. I passe by *Italies*
of-spring, who of long time hath caried
her selfe with excessiue pride. *Ritch Ve-*
nice, with her 400. bridges: great *Mil-*
layn, proude *Genua*, fertill *Bomonia*, aun-
cient *Rauema*, noblie honorable *Naples*,
(once *Parthinope*;) holy *Rome*, and faire
Florence. Thus they were tearmed long
since, but now vnequall to compare
with you: *Salernitana* sometimes could
giue counsell; when she shewed her care
and skil to my deare *Henry*, but now ob-
scurelie shee lieth desolate: you may
passe these farre, & without presumpti-
on compare with *Toledo*, *Spaynes Na-*
uill: with *Vienna* fearefull to the *Turkes*:

To King
Henry 8.

The Papiſts
diligent to
gaine Eng-
lish Students.

you are talkt of euery where, and false-
lie *Rome* goeth aboute to intice your
children, offering them kingdomes
to forsake you: (daughters) spare
not, take what I haue and bestowe vp-
on them: let them not whilst I liue, for
sake you for want of liuing: my wealth
and possessious that I haue, are intended
chiefelie to your good, and howsoeuer
either

three Daughters.

either the base cormerant, or the poore
citie-vsurer, or the wanton spend-thrift,
take themselues to haue more interest
in my substance then you haue, yet they
vsurpe vpon my kindenes, and make
mee beleue, that the two staies of my
age (you my children for peace, and my
souldiers for warre) haue both enough:
I haue made lawes to augment your
reuenewes by your rent corne: I pro-
uided lately for my souldiers, whē they
were in want: credit mee children, my
care is of you onely; for vnlesse you di-
rect them, their plentie is dangerous to
breed rebellion: their force is doubt-
full to make them disobedient: their ho-
nor likely to grow tyrannous, and what
soeuer they inioy without you, to bee
dangerous to the Common wealth. Let
your children (daughters) content thē-
selues: leaue to repine at baser fortunes:
let them be perswaded of this, that Fame
shall be their seruant, Honour shall bee
their subiect, Glory shall be their crown,
Eternitie their inheritance: (then in-

*All thinke
they haue
more reason
to be richer
then Schol-
lers.*

An vntruth.

*Englands
chiefe care is
of learning.*

*Schollers
must learne
patience.*

England to her

deared wit decking admired daughters)
write and let the worlde know that hea-
uens harmonie is no musicke, in respect
of your sweete, and well arte-tuned
strings: that *Italian Ariosto* did but sha-
dowe the meanest part of thy muse, that
Tassos Godfrey is not worthie to make
compare with your true lie eternizing
Elizas stile: let France-admired *Bella*,
and courtlike amarous *Roufard* con-
fesse that there be of your children, that
in these latter times haue farre surpas-
sed them. Let diuine *Bartasse* eternally
praise worthie for his weeks worke, say
the best thinges were made first: Let o-
ther countries (sweet *Cambridge*) enuie,
(yet admire) my *Virgil*, thy petrarch, di-
uine *Spenser*. And vnlesse I erre, (a thing
easie in such simplicitie) deluded by
dearlie beloued *Delia*, and fortunatelie
fortunate *leopatra*. *Oxford*, thou maist
extoll thy courte-deare-verse happie
Daniell, whose sweete refined muse, in
contracted shape; were sufficient a-
mongst

*M. Abbla-
ster.
Spenser and
others.*

*Lylia clou-
ped, whose
teares are
making.*

*All praise
worthy.*

*Lucrecia
Sweet Shak-
speare.
Eloquent
Ganeſton.*

three Daughters.

mongst men, to gaine pardon of the
sinne to *Rosemond*, pittie to distressed
(*leopatra*, and euerliuing praise to her
louing *Delia*: Register your childrens
petegree in Fames forehead, so may
you fill volumes with *Chausers* praise,
with *Lydgate*, the Scottish Knight, and
such like, whose vnrefined tongues
farre shorte of the excellencie of this
age, wrote simplie and purelie as the
times weare. And when base and in-
iurious trades, the sworne enemies to
Learnings eternitie (a thing vsuall)
shall haue deuoured them, either with
the fretting cancker worme of mouldie
time: with *Arabian* spiccrie: with eng-
lish honnie: with outlandilh butter
(matters of imployment for the aged
dayes of our late authors) yet that then
such (if you thinke them worthie) in
despite of base Grosers, (whome I
charge vpon paine of learnings curse,
not to handle a leafe of mine) may liue
by your meanes, canonized in lear-
ning

Wanton
Adonis.
Warsons
heyre.
Sowell gra-
ced Antho-
nie deser-
ueth immor-
tall praise
from the had
of that di-
uine Lady
who like Co-
rinna contē-
ding with
Pindarus
was oft vi-
torious.
Sir David
Lynsay.
Matilda ho-
norably ho-
nored by so
sweet a Poë.
Diana.

Procul hinc,
procul ite
profani.

England to her

nings catalogue. I am loath to bee too long in my aduifements to you (wise daughters:) and therefore heere I period them, wishing you (if neede bee) to make mine apologie: not that I fainte to maintaine the least parte of my credit, against any male-contented selfe-conceited, vnregarded malicious subiect, but that *Europe* in this age, delited onelie with thinges personall, shall not bring mee vpon the theater in matter of such designements, to stand (against my owne inhabitants) to the fauourable courtesie of their wise Censors. Daughters followe their counsell, and

honour such, as I haue for wisdom loued, for yeares and authoritie appointed to rule ouer you: let not your younger children despise their aged brethren, loue them as becommeth mothers, and I will send for them in conuenient time (as their grandmother) to gouerne my common wealth. And because shee shall not thinke I neglect her,

reade

*England to
be defended
by schollers.*

*Your learned
Doctors.*

*Cherish your
youth.*

*The fault of
Vniuersities.*

three Daughters.

reade what I haue written to mine inhabitants in her behälfe: iudge how I stand affectionate; God graunt' you may all followe my aduise, so shall I finde you trustie, and you me to be moſte louing: then shall the world teare mee, for ſuch worthie children: and enuie you for ſo kinde a mother. But heere (children) I muſt ende with you, and ſpeake to the reſt of my wiſe inhabitants.

ENG-



ENGLAND TO AL HER INHABITANTS.

*England too
kind.*



*She speaketh
not to those
that have
fled the land.*

I f the sad & iust complaint of a mournfull (vniustlie wronged) mother, would giue my teares but truce so long till my tongue had told my tale; then could I easily perswade my selfe, that a matter so full rathe should gaine pitie, and that these often stopped periods should gaine credite: But seeing faults done by such as had no reason to wish me euil, & my grief increased by those, who might iustlie haue been my comfort; giue me leaue to leaue those, who vnkindly forsooke me, and exhort thē, whom abroad tearmes English men; nature children; and dutie subiects. And herein

her Inhabitants.

herein first foreseeing the euils to come,
I will renew the speech of the Romane
Orator in the like case begū in the per-
son of *Africanus*. This age hauing re-
ceiued into her hande the Common-
wealth, resembling a table of most cu-
rious and exact workmanship, yet ob-
scured (as it were) and darkened with
old age, doth so blame her selfe that a-
nie shal go about to renew her colours,
that she hath not so much as care to pre-
serue her rude darke dimmed and ob-
scured shadowes: for what is left now
of the ancient Romane manners, which
happely sometime sustained the Com-
monwealth? Where is now that wor-
thie and ancient honor due to the lear-
ned Student and couragious Souldier?
These are so long since worne out of
vse, as *Rome* that sometimes flourished,
seemes now to want the verie remem-
brance of them. It is needfull therefore
that I should awake the eternally famo-
sed personages of olde, who liued once
honourable to their countrie, but now

England to all

“ lye dead, and their vertues buried with
“ them, because few or none can be found
“ to followe their example. Wee liue to
“ render an account for this offence, but
“ God graunt wee bee not found faultie
“ and chastised for our labour: for it is
“ not by chance but by our sinne, that we
“ haue but the apparance of a state well
“ gouerned, the trueth whereof we haue
“ lost long since. This Orator weighing

Rome altered.

Romanes, against the ambition & ryotous demeanour of his time, found that his feare was not causeles, for the ruine

The commonwealth miserable, that hath her foes within her selfe.

of the Common wealth. In like manner may I poore desolate and distressed caritative doe, if within my bowels vntimely bred by my owne follie, be found signes of greater daunger; and not so much remaining as the verie name of honestie; for to my vn-sufferable & vn-pitied

Excesse of these times.

griefe, *Modestie & Sobrietie* are changed into all manner of dissolution. There could not bee found amongst them in the sober times of our forefathers such
needles

her Inhabitants.

needles excesse of all superfluities: for they were sober, frugall, and full of strength, fit to labour the earth and to weild armes, knowing, as *Alexander* the Great made remonstrance to them of *Macedon*, who sawe *Darius* his armie shine with gold, that all that sumptuous shewe should bee nothing but a richer spoyle to them which were clad with yron. Late is the time since the Lowe Countries, Images of my state, and a glasse whereby to addresse my selfe; since the Duke of *Burgonie*, as *Comineus* writeth, could gaine nothing of the *Swizard* for his poore pouertie: And howsoeuer in *Cæsars* time, conquering ambition that ment to make the *Romane* Eagle pearch vnder the North-pole, could hardly bee content to suffer me to liue free from inuasion, yet now my abundance hath made me an eye fore to my neighbour Kings, and the vaine superfluities of some hath made the world beleeuë that my *Albion* cliffes are white rockes of pure *Diamont*: and

*Not safe for
a countrey to
bragge of
weal.h if the
Spaniard
know it.*

England to all

*The fault of
Empires.*

that vnder pretence of burning coale,
my poore inhabitants digge out mines
of burnisht gold. *Sparta* howfoeuer thy
wise counselling *Licurgus* aduised thee
often, yet vntimely didst thou perish by
this meanes : And *Rome* late mentioned
to honours infamie, thou hadst neuer
been spoyled by the *Gaules* sought vnto
by thē of *Carthage*, sacked by the *Gothes*
& *Vādals*, if thy streets had not bin hung
with tapestrie, thy Matrons brau'd it in
their golden chariots, and thy young
men vnaduisedly lasciuious (as mine
doe at this day) neglect their home
borne poore, and brag of their wealth,
as to make challenge by proclamation
to the whole world; what can this bee,
but vntimely set me to faile? make me
a pray to the neuer gluttet couetous
monster? enuies marke; & that which
my owne cannot spend fast enough by
prodigalitie, that to cause others to
rob me of by tyrannie; and that which
is worst of al, fewe or none (but distres-
sed I) consider the harmes caused by
these

England to all

were compelled to retaile that which they had bought by grosse, and in the end remaine a perpetuall example of a memorable vengeance, and so make Rome subiect to *Cæsars Tiberius*, and other tyrannies. Behold a true mirrhor which makes me see my sentence to bee iust; and that there is no plague more deadly poysonful, then pleasure, whose rash desires presume vpon gouernmēt, and not fearing to touch her sacred throne, fill the land ful of treasons; the subiects full of impietie; and in the end doth ruinate the whole state: This I might witnesse by fundrie, whose excessive pride and intollerable pleasures putrifying the ayre, haue filled their houses with contagion, fiered their walles, and the earth as wearie hath deuoured them vp. But that which besides these (for these I silently passe as being but the faults of some fewe) which doth make my feare to increase daily, & (like the warlike engine that ploweth furrowes in the armie) shall batter downe
the

*How Rome
fell.*

*Loose plea-
sure begets
treason.*

her Inhabitants.

the walles of my peace (if prouision in time preuent not so foule a mischiefe) is the hatefull discord vntying those firme knottes, which once bound my armor so faste about mee, that I contemned open violence, as being too weake to encounter mee, and scorned vndermining treacherie, as beeing too foolish to supplant my prosperitie. For where are now become these renowned amities of our forefathers? these common resolutions sometime vsuall to mine inhabitants? those iealous mindes impatient of strangers pride? vniting themselues, least forreiners should doe them wrong? what is become of that once vsed true-hearted loue towards me their countrie? hath not enuie, dissimulation and needeles discord, so shaken the pillars of my age? the staye of mine honor? the fortresse of my Iland? and the posteritie of my land? that my diuines may say, *Ephraim is against Manasses, Manasses against Ephraim, and both against Juda*; that my tragick-writers

Discord vntieth the armour of a common wealth.

Happy daies.

England to all

*Miserable
state that is
so.*

*Let the trai-
tors accuse
me if they
can.*

*A thing
done in other
countries.*

*Yet these no
causes to be
rebellious.*

Discorde.

*Whom God
keepeth in
despight of
them.*

ters may compare me to poore *Jocasta*; that *Eteocles* and *Pollinices* haue both forgotten that one wombe bare them both; smale distance parted but those two teates, which so often gaue them both sucke; nor could that (hatred) after death liuing hatred, possiblie proceede from poore *Iocasta*: And let these speake, (if shame will let them speake) if the least shew of harme, the smallest shadowe of iniurie, if pretence were giuen of the least wrong by my meanes: did I spoyle them of their wealth? and close-ly solde them to be a praie to strangers? did I banish without cause, their kinsemen, wiues, or children to liue distressed in a forraine countrie? did I hide niggardly the benefites of my peace, and plentie from them? Let him answer me that is most vnthankful, hath iust cause been offered on my part, why discorde distracting my inhabitants, shoulde lay me open to the spoile of mine enemies? could their cause proceed from a poore Iland, that I should haue my princeesse
fur-

her Inhabitants.

surprised by treason? my nobilitie de-
famed by slander? my statelie buildings
vndermined by tyrannie? and my selfe
left comfortles to lament my fortune?
was it (english men) (for though cruel-
tie forbids, yet kindenes makes mee so
tearme you) was it (I say) any iust cause,
but supposed, by my meanes? I am loath
to vpbraide your vnthankfulnes, by re-
membring of my fauours. Haue you
not had (and so long may haue,) vnlesse
your selues be iniurious to your selues,
a Princesse truelie nobled with all ver-
tues, a Queene matchles, in whome ho-
nors vnsteined pure die, hath set foorth
such liuely colours, as enemies must
(and doe) feare: friendes ought and
should loue: whome the age now pre-
sent must admire, and the time follow-
ing still praising, wonder at; more cour-
teous then the churle-sauing *Abigail*:
more courtly then the friendes hono-
ring *Hester*: more valiant then prince-
killing *Judith*; who blessing me by her
meanes with a plentious peace, & beau-
tifying

*A thing oftē
attempted.
Lybels.*

*No Island cā
remember
greater be-
nefits to her
inhabitants.*

Elizabeth.

England to all

No pen able
to praise suf-
ficiently.

tifying her courte with eternall praise,
hath made both to bee enuies marke in
her enemies eye; the shadowing Cedar
to her distressed friends; and the force
conquering sworde to her professed
foes. Here might my muse dare to flie a
matchles pitch, but that faintinglie, I
feele my *Jearian* wings to melt with the
heate of so bright a sunne, this onelie
shall suffice without further repeatings
of her worth, thereby to make your
fauite far greater conceiued with teares,
accented with sighes; and vttered by
truethes naked oratresse; that what
praise euer wisdom gained (as al praise
is but wisdomes due) that same is, and
shall bee your (sacred princeesse) her in-
heritance, who hath so often contended
whether her glorie might mount high-
er vnto fames tower, blowne vp with the
vowes of mortall men; or her thankes
ascend further vnto heauen, conueyed
by thousand *Seraphins*. Liue thē, though
forrowfull to see mee sad (diuine and
renowned Empresse) earths glorie, re-
ligions

her Inhabitants.

ligions comfort, admired wisdomes inheritrix, here perpetuallie to bee praised of men, and else where immortallie to be crowned of God himselfe. Haue you not had thousands of worthie and braue ladies bewtifying poore me, who all seeme vestall-like to haue lighted virginities lampe, from the euer-burning taper of chaste *Elizas* vertues? Haue you not had in me (things hardlie found else where) sage and wise *Nestors*, such whose state guiding wisdomes were able to equalize (if it were not your faulte) mee a poore Iland to the former monarchies: were but those famous and neuer enough commended lawes, made by them in their deepe scanning iudgements, practised by you, then how shuld I iustly pride it in my worth, & bee valiantly couragious where now I feare? haue you not had for the space of these many yeares, though but two, yet eternallie famous vniuersities, *Cambridge* and *Oxford*, where Englands youth haue learned such worthie pre-

No land so many.

Grane and wise Counsellors hath England still had.

The strength of a kingdom are lawes, and their execution the meanes to expell feare from her subiects.

England may iustly glory of her three daughters:

1. *Cābridge.*
2. *Oxford.*
3. *Innes of court.*

England to all

cepts, as ill be seemes thē to requite me with such ingratitude? These setue to beautific(in their want)my plentie with their wisdom, whilest you (vngratefull you) in your plētie seeke through their want, to contemne their wisdom: here could I iustly complaine for them, but that I want teares to expresse my owne sorrowe: for I see those who most are bound (if benefites receiued might binde) to respect them, in the iniurious opinion of learned-modest-naked-humilitie wrongfully to depriue them of things necessaric: And least they should grow too glorious, to obscure thē too farre to learnings infamie. I cease to re-
peate the smaller fauours, (matters iustly deseruing a thankfull loyaltie) & content my selfe with these; that for the greatest benefites that euer inhabitants enioyed since Paradices first erection, I distressed Iland haue (by discord of my owne) lamentably indured the greatest wrongs: my enemies haue seene into the seed plots of my discord long since,
and

Note this.

A thing miserable when the Vniuersities are poore.

A wicked policie.

An vndoubted truth.

The Spaniard.

her Inhabitants.

and haue found them to threaten my ruine; they haue bred dissentions, and make me nourish them to my owne destruction, they haue strook fire into the tinder of my soft heart, and haue made me blow it till I burne to ashes. Is it the inequalitye of cōdition that makes this discord? Is it the might of some few ouershadowing the meaner, that fills you with enuie against mee? I cannot liue (howsoeuer *Plato* foolishly dreamed) but my harmonie must bee made of diuers sounds; my sinewes must bee of sundrie strength; and my states full of inequalitye: yet for all this the meanest can haue no wrong, the greatest shall do no violence; I wil liue neuer to permit a tyrannie: both equal deare to me, whereof neither can suffer danger, but I must needs perish: for thus to see either my Nobility (a thing not yet heard of) or my Cleargie (a thing too vsuall) or my cities (a thing too commō) or my subiects (a thing too lamentable) fondly to disagree; what is it els but to breede

Pope.

Frenchmen.

*Scots and all
laugh at our
discord.*

*The cause of
discorde.*

*A Kingdom
cannot stand
without ine-
qualitye.*

*The modera-
tion of ine-
qualitye.*

*Lamentable
times.*

England to all

within my borders wolues, which I banished long since, by my *Edgars* means? and to nourish that flame which consumed *Greece*? I meane the enuie between her two eyes, *Athens* and *Lacedamon*, to the great contentment of their sworne enemy *Philip*, the King of *Macedon*; and shall not your hatred, discord, and such like, tennising your owne infamies to make others smile, make me perpetually mourne as sold to sorrowe, and the Spanish *Philip* more ioyfull then the King of *Macedon*? Let vs not stay till we bee vnited by our enemies crueltie, as *Xerxes* oftē caused the Greekish vnion. Shall they perswade you (degenerous mindes to bee perswaded) that it is better to suffer tyrannie of a stranger, then inequalitye of a friend? (Deare countrymen) and so still to be reputed (vntill extreame you deserue otherwise) in a humane bodie doe the hands, the fecte, and the head, fall at discorde among themselues? Is not a wound sometimes as deadly in the heele, (for so perished

the

Greece perished by discord.

Beware (true English mē.)

Dangerous cause of vnion.

The praise of inequalitye.

her Inhabitants.

the thrise valiant *Achilles*) as dangerous in the head? Are not my parts so vnited amongst themselues, that the least iarre is a fault, the least discord a fall? Were I made so absolute that I could stand, & haue no parts, then might iarres be, and I in tune: were I not a mother that bred you both, then might you dissent, and I not fall. Suppose some part of my Iland hath bewtie of townes, yet other parts haue fertiltie of soile: some place hath wise inhabitants, yet others are valiant: some are plaine, full of all pleasure, yet others are walled, as it were with mountaines, and full of all fastie: some are shadowed with thicke trees: to auoid heat, yet others are compassed with siluer streames, to beget colde: thus all partes of my Iland, and the particulars of my state are such, that each imparting dignitie, all of them make mee partaker of an absolute happines: so that whilst vnitie is maintained amongst my people, I vniuersallie enioye those benefites which I lacke (as looselie being disper-
sed)

England to all

*Equality not
to be hoped
for of stran-
gers.*

sed) by cruell discord: alas: in what Com-
mon wealth can equalitie bee founde?
Thinke you if I were sould to strangers,
you were free from emulation, vnlesse it
were by this meanes, by being misera-
ble? the Philosophers sometimes deli-
red this, in their Common wealths: but
foolish men are ignorant of the truth,
not sounding into the depth of eterni-
ties wisdom, who ordained the ine-
qualitie of things, to preferre each o-
ther: amongst the elements is not the
fire tempered with the water: in the bo-
die, the heart cooled by the lightes: in
the soule the affections ruled by the
reason, and what nature hath done in
these, shall wee thinke vntollerable in a
Common wealth? Looke but vpon the
Low-countries, where vnequall Can-
tons bred such a fire, (increased by false
reporte) that whilst some boasting of
their valour, did disgrace others, all
haue bin in danger of the enemies con-
quest: and howsoeuer their gouernours
could not easilie see to what this ten-
ded,

*Low coun-
tries dange-
red by emu-
lation.*

her Inhabitants.

ded, yet lamentable experience hath taught them now, that discorde is fatall to a Common wealth. The disagreement of *Italie* was the ouerthrowe of *Discord.*

their conquering empire: the same made the *Gaules* subiect to *Julius Cæsar*: thus if *Europe*, the grandmother of vs poore Ilands, had not dealt by misconstring her owne friendes, the *Turke* had not so farre made entrance into *Greece*, *Slauonia*, *Hungarie* and other countries, that

he should proudly dare to *encounter the *German* Emperour; and stand thereby to threaten vs, like as a tempest vpon the top of a mountaine, readie with his showres, to ouerflow the valleyes. But what firme constancie can bee expected in the vniuersall palsey of all *Europe*? How can kingdomes vnite themselues, when I but one small Iland haue a number of such contrarie mindes to harbor in mee? This might possiblie bee hoped for, if wee had but learned this, that one of vs cannot perish without another: and as wee see in a firme pillard vaulte,

* And challenge him.

1594.

If Christians ioyne not together.

A true rale.

England to all

that some few stones being taken away, the other incontinentlie fall, and then in time ruines the whole worke: so fareth it with my state, whose contrarie minds may seeme smallie dangerous at the first view, but swiftlie (though vnseene) it doth tumble downe. Surueie but the groundes of our libertie, and foundations of our Common wealth, which were laide by the mercie of God, the valour of our vnion; the reliefe of brethren, and the concord of all: if I were indangered by my allies, and distressed by the multitude of my acquaintance, (as sometimes hath beene the state of *Flaunders*) whose enemies haue caused by corruption her supposed friends to diuide her body, selling her to them that haue offered the vtmost farthing; then might I iustly blame (not you) but those whom coloured tearmes christened by the name of friends: but now seeing I haue relieved manie, sent my souldiers to take armes, not for my own, but for their good; seeing I opened not
my

Note.

*A thing to
be respected.*

her Inhabitants.

my citie gates, to admit strangers, who *As some*
were able to commaunde my strongest *haue done.*
walles, but hoyste vp my sayles to con-
uey out my souldiers to defend others;
then let not mee perish by you whom I
haue deemed no lesse deare, then my
owne life: trecheries haue taught states,
to take heed with whome they ioyne in
amitie: and *Demosthenes* wished the
Greekes to take heede of this, which if
they had wisely followed *Amintas* sonne
and his successors had not oppressed
Greece by a fained amitie. Thus fore-
warned *Nicolaus* vnder vauld the Flem- *A thing la-*
mings forefathers, to take heede of for- *mentable.*
rainers, which if they had wisely follow-
ed, so many cities of trafficke had not
been townes of Garrisons. But my ru-
ine (if it vnhappellie happen, which *If we our*
God forbid) is not by strangers force, *selues be v-*
for they are too feeble to weaken my *nited.*
state: but by such as I kindly nourish in *A thing too*
mine owne bowels: for whilst one hol- *miserable if*
deth for *Spaine*, another for *France*, the *it should be*
third for the *Low Countries*, and euerie *so*

England to all

quarter of the land, hath such as being displeased with mee, are desirous to please strangers; it must needs happen that my ioynts being racked with so great a torment, I liue feeble, & confesse that mine owne inhabitants did worke my ouerthrowe: the gold and siluer of mine enemies is able to preuaile as much (with my vniustly tearmed English men) as in the daies of *Scaurus*. Fondlie are you deceiued with a hope of quiet to your minds, howsoeuer in show they pretend so: for credit me that haue tried it long since, they meane nothing lesse.

*England can
not perish
but by Eng-
lish men.*

*The Spani-
ard is foolish
to hope so.*

Note this.

But as *Philip* made the *Athenians* beleeue that he had pretences against the *Plotenses*, *Olynthians*, and others, thereby to passe further; but *Demosthenes* told the citizens, that if *Philip* had once wonne *Olyntha* and *Lorcyra*, who demanded succour of the *Athenians*, hee would not rest till hee had conquered whole *Grecia*: which by little and little he effected after. And howsoeuer (countrimen) *Philip* may perswade you, that

his

ber Inhabitants.

his purpose is but onely to reforme religion, and to passe no further: yet vnder this pretence, hauing gottē footing within your walles, harbor within your townes, and hands within your treasuries, you shall finde his entent to be farre otherwise, and neuer (vnles your wities conspire against them) to bee rooted out. Thus hauing obtained *Corinth*, hee shall after come to ride vpon the backe of *Greece*: or as *Cassius* perswading the *Heluetians*, vnder pretence of alliance, and shoue of a good cause, broched a discorde, and so made *France* subiect to the *Romane Empire*. For if *Maximilian* the Duke of *Austrich* durst say that hee treated of agreement with King *Leues* the 12. onely to be reuenged of the seuenteen iniuries which he had receiued of the French men (although they were scarce thought to haue done him any) what shall wee thinke the *Spanyard* will performe against vs, of whō he supposeth to haue receiued so many harmes, and so foule dishonors? No (valerous

Trust him not.

Give him an inch he will take an ell.

An vsuall policy at this day.

England to all

*Offered to
Iudas to be-
tray his Ma-
ster.*

*True Eng-
lish men.*

*Truth in a
few is often
victorious.*

*Valour be-
gets loue.*

and noble Englishmen) credite not so farre, either the hope of Spanish gold, (a canker that hath fretted the greatest kingdomes) or the free passage of religion, a thing neuer thought of by them; but shewe your selues valiant, as earst you haue bin; loyall, as still you should be, then shall you be conquerous, as stil you may be. For *Flanders* had neuer bin so firmly vnited with *France*, if *Leues* the 12. being but then *Daulphin*, sollicitred by Pope *Eugenius*, and *Fredericke* the Duke of *Austrich*, to breake the counsel of *Basill*, and to ouerrun the countrey, had not bin incountred with some fewe *Flemings*, and put to such famous flight, that he was constrained to praise their valour, and to make an alliance with them, which continued long after. The like had the French King stirred vp by Pope *Julius*, who considering their ancient magnanimitie, hath desired to be vnited with the Flemmings, as the chief pillar of his crowne and kingdome: this was continued to them in the said man-
ner,

her Inhabitants.

ner, first obtained by their true valour, by *Henry* the 2. and after by (*Charles* the 9. and so lately by these two last *Henries*. In like manner, if you continue as you haue begun, to bee vnited amongst your selues, to be suspitious of forraine flatterie, to distrust (vpon al pretences) the Spanish treacherie; then shall I flourish as most fortunate, and cause them sue for my truce. That one conquest (when seas did swell with so great pride) obtained against their Nauie 1588. hath by Fames alarme been sounded in the vtmost parts of the world, & hath made the *Spanyard* desirous of my fauour. And if I bee challenged to buy my peace at too high a rate, I will sooner ioyne with *France*, and lend him (as I haue done) the riches of my land, thē intrapped by *Syrē's* songs, haue my beautie so long cōmended, with *Æsops* Crow to let fall the foode whereupon I liue. And howsoever *France* by too much sweating is growne drie, and by too great bloudletting is waxen pale, and that for one crowne she

*As still you
haue bene.*

Note this.

*Dangerous
to ioyne with
Spaine.*

hath

England to all

*Fraunce
poore by
warres.*

*Not so faith-
full as they
should be.*

*Why Spaine
is so constant
in her free
offers.*

*No great ods
betwixt the
if they had
equall peace.*

*Beware of
them both.*

hath spent so manie, that now she is scarce able to giue her souldiers pay. And howsoever *Flanders* falsely will tel their friends to buy their peace: yet let vs make this a rule of estate, that when the might of one kingdome extraordinarie groweth great, the lesser should vnite themselues, as the smaller beasts against the enemies they feare. And though *Spayne* may seeme constantlie prodigall, (a wonder prodigalitie to be constant) (and neuer possible without supplie of the *Indian* gold) and *France* too poore and needie, yet thinke that ciuill warres hauing been so long within her bowels, are only the causes of all this miserie. I compare not the greatnes of these two kingdomes (howsoever there may bee matter wherein to ballance them) but I am sure of this (as the case stands) I haue farre lesse cause to suspect the *Frenchman* then the *Spaniard*: for his intent hath been as it was towards them of the Lowe Countries, when (*Charles* the fift and the Pope con-
cluded

her Inhabitants.

cluded to ouerthrow and disperse them by their owne meanes: the pretence was religion, the commission was granted to the Bishop of *Terracina*: such like policies (as they thought) were not easily found out. I cease to reapeate and shame to vtter the sundrie offers that haue been made to my owne cuntrymen, feeding them with vaine hope and vncertaine promises, to sell my wealth, my honour, my dignitie, and what I reputed excellent to the enemies hand; the present times, and the feare & danger scarce past, make me I must remember it. Nor are the malicious practises against me, such, as zeale somtime kindled for Religions sake; but in those daies when *Spayne* and I were both of one minde, he courted me with tearmes halfe deceiuing my simplicitie; he ambitiously sued to obtaine my fauour; he spake me faire but ment falsely; he was treacherous, I suspitious, and so we parted: and doe those now within my bounds (who tearme themselues Ca-

*To Parry,
Babington,
&c.*

*Lopez executed the 7.
of June 1594.*

*Spayne not
onely an enemy
for religion.*

England to all

*Too great
simplicitie to
shinke so.*

*Take heede
by others.*

*Inconstancie
in religion is
the mother
of Atheisme.*

tholikes at this day) perswade themselves that any religion were able to protect them from Spanish tyrannie? Looke a little into the Low Countries, (these I mention often, as tasting fullie of the Spanish furie) how did religion warrant them from the crueltie of *Lan- d- burg, Grisler, Rottenburge*, and others? and how haue they of late time bin free from inuasion for religions sake? Haue they not readilie imbraced that which they call the Catholike religion? & are they for all this free from the enemies inuasion? Haue they not yeilded their townes, payd sufficientlie for their presumption? and hath not *Spayne* maintained her straggling souldiers by their spoyle? Haue they not intertaind any religion (nay, is it not feared they are willing to forsake all) to please the King of *Spayne*, and are they for all this any more quiet? Did poore *America*, who powred foorth her bowels to content them, purchase her quiet, with the imbracing of their religion? nay, together

her Inhabitants.

ther with the intrals of her earth, did she not shed the purest of her bloud to satisfie those *Spanish* bloud-hounds? This, trueth hath tolde vs, out of the vnttrue mouth of their owne Bishops. Hath religion saued lawfull Princes that they haue not violently been expelled their owne kingdomes, by the *Spanish* tyrannie? What countrie soeuer had to deale with them (as fewe there bee which are free from them) haue been forced to confesse that *Spayne* is humble till she get footing; but thē ambitiously proud: that she pretends religion and promisseth largely, but that she cares for no religion and performes it sparingly: yet her false zeale, smoothing her face ouer to the simple view, hath made her vnited to some; deare to many; and vn-suspected to all. But such practises haue been a tyrants cloake, which they haue cast about thē to deuoure the Church. Such pretēces haue bin masking weeds which they haue worne in policie, the better to cast lottes for the Common-wealth.

*The Spanish
colonie.*

Note this.

England to all

wealth, then (credulous & vnwise countrie men) (for so I may iustly tearme you if you beleeeue them) if either you meane to haue me liue, or see amongst you my sister the Church to remaine and flourish, credit no pretence whatsoever: admit no strangers to see the secrets of my land: approue none in hope to gaine your falsely pretended religion; when you shal finde they slander me but of inconstancie, your brethren of heresie, themselues of pietie, and only to this end, the more easilie to spoyle mee, and the more deadly to poyson the Church: did not the *Babylonians* thus accuse Gods people of false religion? the *Iewes* and the *Romaines*, haue they not vnder this pretēee accused our Sauour and his owne disciples? Is not damned *Mahomet* a cause at this daye, why the *Turke* hath conquered so many countries? and if there be one amongst them (as it may bee there are some few) who are desirous of our good, and wish vs the truth (as they terme it) of the catholike

An exhortation to England.

Spaniards like Iewes.

her Inhabitants.

tholike religiō, yet there are a thousand *Hamans* who will enterprise the ruine of the *Jewish* nation, accuse them to the King of *Persia*, that they haue a religion differing from his; but it is by reason of the hate, conceiued against iust *Mardocey*: thus religion was made a cloake for treacherous and intollerable pride: thus *Absolon* the patterne of these courtly politicks stooode pittying the *Jewes* at the courte gate, as though he had desired the helping of their estate, but it was nothing else but an ambitious humour to obtaine a kingdome; in like manner deale the *Spaniards* with my catholikes so tearmed at this day, they stand and court them, and say with *Absolon*, your cause is good, but there is none that pitties you: O if I had the gouernement of these things, then should *England* obtaine hir auncient religion, and then would followe their former plentie: and thus the Iland that is now distressed euery day in feare of forraine inuasion, should be able to meete the e-

Spanish Haman.

They pretēd Religion but intend treachery.

Absolon a right Spaniard.

Take heede: trust the not.

England to all

nemie in the gate ; the consciences that are now distracted, bee quieted, by obtaining of true pardon: so shuld heresies be rooted out from amongst you, peace should be within your walles, and plentie within your gates : false-deceiuing smooth-tonged heart-stealing *Spanish-Absolon* (I deserue pardon, if my weake womanish nature in feare of my state, in loue to mine inhabitants, in care of so good a cause should carrie mee to tearme thee by worser titles) but answer treacherous and state-corrupting golde-offering *Spaniard*, dost thou perswade thy selfe (fondly deceiued to bee so perswaded) that my true inhabitants can be resolued of thy good meaning? Dost thou thinke that euer they hope for peace in the midst of strangers? For plentie in the midst of tirants? For religion in the midst of Atheists? Nay it neuer hath been nor neuer shall be: therefore resolue thy selfe, that howsoeuer some within my borders doe heartilie desire, and earnestlie expect a free-

*Let Spaine
answere.*

Note this.

her Inhabitants.

freedome of their conscience: yet these are neuer so foolish to thinke it possible, to be obtained by your meanes, nor so profanelie wicked, to admit of so bad a cause. And although some few (and I perswade my selfe they are very fewe) may be found perhaps, as either being Atheists without God, or Iewes without Christ, or monsters without naturall affection, who can bee content to pearce my bowels through my Princeesse side, and so let forth my peace, or laie violent hands vpon mine anointed, to make my children to eate themselues: yet resolue thy selfe (and vanelie foolish to resolue otherwise) that the most estranged Englishman from naturall loue, who hath lost his affection by long trauaile, or the loose stchristian I harbor, *Note this.* who hath lent his affection to all pleasure, or the most desperate, whom need and extremitie haue made careles, or the deuoutest Catholicke, whom deceiuedlie zeale and conscience haue made religious, shal euer so farre estrange them
Impossible to be so.
selues

England to all

selues from an English minde? So much
be alienated from my long bred loue?
And lastlie so cruellie to with me euill?
That they would open my gates to
strangers? Prostrate my wealth to the
Spaniard; and exchange my peace for
most cruell tirannie? Nay if they were
all in armes and had vowed to admit a
stranger, and the stranger readie (as per-
haps you were, 1588.) to accept by po-
licy, what you intended to keep by cru-
eltie: yet if I should but frowne as dis-
contented, & say *quid agitis?* And name
but *England*, the worthie loue of me, de-
riued from their forefathers, would so
farre pearce into the English harts, that
their swordes drawne forth against mee
their mother, would speedilie bee shea-
thed in you their murtherers: for if in
all ages (sauing onelic in this last, and
amongst you) faith and promise hath
been religiouslie obserued, to their ve-
rie enemies, then can you thinke they
will falsifie the same to mee that bred
them? And as for you who haue surpas-
sed

*Let the Spa-
niard credit
me.*

S. George.

her Inhabitants.

sed the false *panicane* gaining that brand Fides His-
of trecherie, which once was (*Carthage* panica.
due, resolute vpon this poynt, that hee
which punished the faith broken to the
Turkes (at the Popes perswasion by them
of *Hungarie*) by putting to flight *Sigis-*
mund the Emperor, and slaying Cardi-
nall *Julian* the Popes Legate (who God himselfe
brought the message) hee I say shall ne- will punish
uer suffer so great an iniurie unpuni- traytors.
shed, to me their mother. Let me then in
kindenes perswade you (my deare
countrie men) that if trecherie be most
odious, thē that especiallie which ouer-
turneth a Common wealth : if ingrati- Note this.
tude bee hatefull both to God and man,
then that which is of children to their
mother : if credulitie bee a fault and ar-
gues want of experience, then to trust a
stranger, a false dissembling and deceit-
full tirant, must reprove vs of great le-
uitie: loue peace then & loue my peace,
follow vnitie, but within my walles, for
if neither inequalitye of condition, emu-
lation of partakers, nor religion ought

England to all

to disunite vs, then this onely remaineth for you, that you be vnited with loue amongst your selues, tyed with affection towards your mother, bound with a sacred reuerence towards your Soueraigne, and carried with a wise suspicion towards a stranger: so shall prosperitie bee mine inheritance; plentie the legacie bequeathed to my meanest friends; and England as a citie at vnitie within it selfe: thus shall the vnion of *Iuda & Israel* make the people round about them to quake and tremble; this made *Rome* to cōquer *Africa*; the *Greekes* to preuaile against *Xerxes*; & the Princes of *Europe* to preuaile against the *Turke* at *Lepantho*: which victorie had been farre more glorious, if vntimelic discord had not fallen amongst them. Thē banish this, vnite your selues, yeeld not to gilded colours and false pretences; whether of religion or of friends, or of promise, and especially with them whō we know to be our enemies: let vs bring against glittering hate-working gold,

*O happie
England if
this happen.*

*Discord
fall to great
attempts.*

her Inhabitants.

gold, the anciēt magnanimitie of braue
Fabricius, who would neuer bee moued
by the offers of King *Pyrrhus*. Thus
ought you couragiously to vnite your
selues, if you loue the glorie of your
conquests, the sweetnes of your liber-
tie, the happines of your quiet, the liues
of your wiues and children: and if none
of all these can moue you, yet thinke
that I weepe for your sake the milke
that sometime was your foode: that I
sweate for your feare the bloud that
bred yours: that I sigh for your cause
the ayre that gaue you breath. And as
for my owne part (sillie distressed as I
am) I haue considered the threatnings
of God against my subiects liues: the to-
kens sent me not long since: the won-
ders that heauen shewed: the lowde
speech that the dumbe creatures vsed,
and all onely for this end, that I fearing
might perswade you, and you perswa-
ded might make mee to liue without
feare: yet I relie not so farre vpon A-
strologall reason, as vpon the strange

*The late
most alitie
more lament-
table then
the losse of
Egypt
first borne.*

England to all

starre 1572. the Comets that haue appeared since: the great thunder 1584. the terrible Earth-quake the first of March the same yeare: the strange inundations not long since: the fearefull mortalitie that hath hewed downe my tallest Cedars, and moued (as it were) the lesser plants: yet I take these to be meanes to humble me, least in pride of courage I ouerweiningly doe loue my selfe. And now (daughters) seeing I grow faint, I will cause two to speake in my behalfe, committed to me from eternities bo some: *Religion* and *Loyaltie*, (daughters) hearken, and these briefly shall speake vnto you.

RELI.



RELIGIONS SPEECH TO ENGLANDS CHILDREN



At what time, Loue brought mee from Eternities bosome, and commaunded me like a Queene to dwell in earth, I then easelie

Religion brought frō heauenly loue.

foresawe (which I now finde) that all harmes, miseries, wants, tragedies, and what else soeuer the worlde deemeth hatefull, should bee falsely supposed to proceede out of my wombe: and seeing I haue now liued so long till I finde it trew, pardon mee to make mine apologie thus farre, that since the day of my first birth, since I first shined weekely in these coastes, since the time I was called (as I am) by Religions name; I neuer

Religion falsly accused.

Religions Apologie.

Religion no true cause of miseries in a common wealth.

Religions speeche to

caused either Kingdome to be desolate,
Prince to bee distressed, people to de-
spaire: or any priuate persō to be male-
content. In deede I must needes ac-
knowledge this much, that at what time-
I was sent into earth, sinfull man by rea-
son of his immortalitie, desirous of a
deitie, and not able by the weakenes of
his vnderstanding, to admit of me, for-
ged vnto himselfe a false, cruell, irreligi-
ous, vaine, proud superstitious strump-
pet, and fondly deluded, tearmed her by
my name; then seeing her to haue such
prerogatiue, finding her to rule ouer so
many subiects, and fearing shee would
banish mee to Heauen, from whence I
first came; wee haue been still in conti-
nuall warres: I found those who haue
been forward in my cause, who haue
plentifullie bestowed their wealth to
maintaine mee, and who haue not fea-
red to dye to doe mee good. And shee
perswading, that Trueth sent her to di-
rect them, hath so much preuailed with
a great number, that howsoeuer for o-
ther

Note this.

*Mans igno-
rance makes
false religiō.*

Superstition.

*Religion and
superstition
at continuall
warres.*

*In England
many religi-
ous fanorers.*

Englands children.

ther faultes (in the bloodie woundes of
an afflicted conscience) there is none
either so careles without remorse, or so
profanely wicked without feare, but
that relenting at the faultes which they
haue done, remaine grieued: yet false-
lie suborned by her meanes, neither the
most fatall warres, dragging the infants
from their mothers breasts, drawing
them from out their wombes, slaying
them in their cradles, rauishing their
wiues and daughters: wasting their
countries, burning their houses, defa-
cing their temples, violating their se-
pulchers: performing all crueltie: for-
getting all curtesie to those that were
borne amongst them: nor the ciuill
slaunders in the time of peace perfor-
med against them in malicious manner,
who sought my prosperitie about their
owne safety: these and such like I say
(and if ought else can bee thought of
greater then these are) are done (and
without remorse) vpon the false sur-
mise of true Religion. Iudge now, if e-

*Harmes for
religion
griene not
either the
doer or the
sufferer.*

*Miserable
blindnes.*

*So doth Ro-
mealdus:
Scelus.*

*Superstition
is most zeo-
lous.*

Religions speech to

uer creature of my innocencie (and I may boldly stand to iustifie my own integrity) hath had greater cause to complaine of wrong: more iust reason to suspect violence: & more true grounds of vndoubted feare then I, that haue sued and am not heard, haue lowdely spoken and not regarded, haue infinitelie deserued and not rewarded: It is obiected against me that the first murder was committed by my meanes, that *Cayn* had neuer laide violent hands vpon *Abel*, if in religion he had not been farre more righteous. And if the *Persians* had not supposed that to bee prophane which the *Greekes* beleeued to bee most holy, *Xerxes* had not come from *Asia* to *Grece*, he had not spoyled their townes, burnt their temples, and done them thousand wrongs (but falsely supposed by my meanes:) Thus discord grew betwixt the *Egyptians* and the *Hebrues*, and both contended which should bee my followers: but if I had not been proudly confronted with a base strumpet, and
that

*Among the
Atheists of
this age.*

*A false ac-
cusation of
religion.*

Xerxes.

Zealte false.

Englands children.

that my honour had not been therein hazarded, wherein it was infamie to cōtend, I had quietly rested, though with some disgrace, and had liued contented, though with losse of credit. Nay, rather giue me leaue womanlike to complain (though hopelesse without reliefe) of wrongs offered to my person; in stead of offering, I haue suffered; in stead of doing, I haue receiued such manifest violence, such apparant wrongs, such secret disgraces, such open iniuries; as when I shall make report what I haue indured for my names sake, the red sea shall disagree (as once it did) and part a sunder, the Sunne shall be amazed (as sometimes it was) and stand still: Nay, shame shall darken it, and it shall hide it selfe to heare the reports but what I haue suffered: at first I was put to flie out of *Ægypt* with sixe hundred thousand besides women and children, pursued by *Cencres* the King of *Ægypt*: and if heauen in the midst of my distresse had not made the raging sea to be a drie

*Religion im-
pation of an
indignitie.*

*The wrongs
are infinite
which religi-
on hath suf-
fered for be-
ing called re-
lig.*

*Religion
hath had cō-
tinuall and
great ene-
mies.*

*Anno mun-
di 1517.*

*God knoweth
how to deli-
uer his.*

Religions speech to

land, so many had perished for my sake. But then I must needs confesse after a tempest came a calme, for humiliation I had honor, authoritie for feare, and instead of *Ægypt* I possessed *Canaan*: and although the power of my almightie, from whence I came, casting a snaffle into the mouth of the red sea, made him that he durst not attēpt to doe me violence, yet I liued not long in the land of *Canaan*, but like a Nightingale, I had thornes to awake me, to keepe me singing, and soone after false she that tearmed her self by my name, caused dissention amongst her children, & brought me in daunger by my owne followers; thē were my fauorers diuided, together with *Roboam* and *Jeroboam* their Kings: not long after was I with *Israel* cut off from the house of *David*, and first transported into *Assyria*, where I remained captiue; then with *Iuda* making my habitation within *Jerusalem*, I was pitifully afflicted, lamentable spoyled, & cruelie taken by *Nabuchadnezzar* the King

Affliction may endure for a time, but deliverance is not farre from Gods church.

So the fier for the three children.

Superstition maketh dissention in the Church.

Libertatis amor stultū quid decipis orbem.

Englands children,

of the *Assyrians*, who pulled downe her walles, burned her temple & the Kings pallace, tooke away the golden vessels dedicated by *Salomon* to my vse, put out *Sedechias* eyes, bound him with brasen chaines, and spoyled the bookes of my lawe, which after miraculously were restored by my Scribe *Esdra*s: thus was I handled by the Greekes, *Alexanders* successors ruling in *Syria*, who would haue compelled my people to haue yeilded to their maners, especially that proudly famous (and so tearmed, King *Antiochus*, who tooke the ornaments and vessels of the Temple which had been restored by them of *Persia*, ruining againe *Ierusalem* new built, forbad my burnt offerings, sacrifices, and such like, to deface me, and make me basely an exile to the Greekish ceremonies: neither was I onely thus handled by them, but those who at this day are my sworne enemies, I meane the Romanes, who extended their Empire into that corner where I dwelt, placing their Images

2. Chron. 36.
Religion still persecuted
How Gods enemies seek to deface all parts of religion.
The Romanes enemies to religion.

Religions speech to

within my Temple, setting their Eagles ouer my portals, from whence proceeded abundance of superstitions: but I had been throughly wounded before that, by my owne cuntrymen at Christs death, who had giuen mee so great a blow, as that (in iustice) for my sake they were sacked by the *Romanes*, and to this present wheresoeuer they abide, they are poore, practising base trades, as *Usurie*, and *Broaking*, made subiect to extreame tributes, paying continual tasks, and yet without houses, lands, or other possessions, not retaining so much as the shadowe of a Common wealth, since that I cruelly was banished frō amongst them: yet notwithstanding all the calamities which they suffered, could not keepe them from contending amongst the Christians; they grounded their false poynts vpon the old Testament, so that after al this they were chased from *France*, *England*, *Spayne*, by reason of blasphemies which they vomited out against Christ Iesus: thus the *Mahometists*

The Iewes sinne the cause of their punishment.

Iewes Usurers.

A miserable state where there is no religion.

Many of the still persist in their sinnes.

Englands children.

tists tearmed my people Miscreants, & vowed themselves for their sworne enemies. And howsoever these were harmes, which in the weaknes of my fauourers I could not defende without flight, yet if among Christians themselves, I had not been pursued with as great hatred at this time, I should not neede to haue complained of wrong: But now seeing bloudie warres haue happened betwixt those that were my owne children, where I their mother intreating in most kind tearmes, was not free from daunger, nor could exempt them from spoyle, let the world iudge, if euer any receiued greater wrong, thē I haue suffered. The *Greekes* and the *Romans* both contended so long for my fauour, till both were content to forsake me quite, and to make me perish if it had been possible; (for vndoubtedly I had dyed but that I was immortall).

Arrius came from *Ægypt* to sheath his sword within my bowels; he had no sooner giuen alarme to assault me, but that

Religion in great danger amongst her owne friends.

Contention the ground of Atheism.

Arrius: and so Heretikes grow mighty in the midst of contentions.

Religions speech to

*Heretikes
nener want
followers.*

*Constantius
an Arrian.*

105. *Bishops
Arrians.
Holar.con-
tra Constā-
tium.
Alex. A-
than.*

*Judge if reli-
gion haue
not suffered
wrong.*

multitudes flocked vnto him to bee his followers : the East Church wherein I sometime gloried, lost her beautie and her loue in so ample manner, by this meanes, that pitifully to my wrong, *Constantius* the Emperour became an *Arrian*. Iudge if it were not lamentable that I, who sometimes was highlie faouered, accounted of in their assemblies, & wholly relied vpon their integritie, became so distressed by his meanes, that openly to doe me wrong, 105. Bishops became *Arrians*: & if *Alexādrias* Bishops (religious *Alexander*, and learned *Athanasius*) had not encountered his forces with a matchles valour, I had then vtterly perished in those countries : from hence proceeded the fatall calamitie of my fortune : *Councels* against *Councels* : *Confessions* against *Confessions* ; *Accusatiōs*, *Defences*, *Banishments*, and cruell *Martyrdomes*. Doe you heare and credit me, and yet for all this take me to haue offered wrong, & suffered none ? Nay, when I (fearfull) had taken my selfe into the inner

Englands children.

inner parts of *Europe*, for feare of harme;
then came the *Persians*, *Arabians*, *Syrians*,
and *Aegyptians* called *Sarracins*, vnder
pretence to inlarge the honour of their
Mahomet, occupied all *Africke*, pas-
sed into *Spayne*, where they conquering,
from thence came to *Tours* in *France*,
where if they had not been discomfited,
of three hundred and sixtie thousand
persons by *Charles Martel*, I had then pe-
rished. After this I began to growe more
valiant, and my worthie *Godfrey*, with
the rest of his Lordes confederate, at the
instance of Pope *Urban*, drewe from
France an incredible army, passed by sea
and land after many trauailes, to the
furthest partes of the westerne coast,
from *Syria* to the frontiers of *Arabia*
and *Persia*, where by my *Godfreys* true
valarous armie I wonne *Jerusalem*: nei-
ther was there then droppe of blood
shed, by any Christian in my quarrell,
which I haue not intreated *Fame* to re-
corde, to my posteritie: nor was it ei-
ther lesse vēturous or honorable, which

*Religion no
where safe in
earth.*

*A famous
victory.
After King
of France.*

*Godfrey of
Bolloync.*

*Whereof
sweet Tasso
song.*

Martyrs all.

Religions speeche to

*Religion ha-
teth discord.*

*England the
seate of reli-
gion.*

*The happi-
nes of Eng-
land by reli-
giōs meanes.*

*The discorde
of other
countries.*

Englands first Richard against the Turkes attempted for my cause: and howsoever I may bee thought to loue discord, and to make dissention, yet in respect of the fauour that I found then, in regarde of the kindenes (countrie men) I receiued at your hands, I haue been willing to relie. vpon you, and desirous to dwell amongst you: that whilst other countries loosing their Religion haue lost their Peace, and lacking peace, their Religion hath quite perished; England hath beene a Garden of *Oliue* branches, fenced with walles against violence, shadowed with a Cedar against heate; watered like Paradise against barrennes, and preserued with true Loyalty against rebellion. And whilest Greece, *Lacedemon*, and *Athens* haue been at discorde: *Carthage*, and *Parthia*, with thē of *Rome*, the *French* with the *Italian*, the *Almayn* with the *Switzard*: *Africa* with *Spayn*: the *Turke* with the *Christians*, the *Persians* with the *Turke*: the *Zauolians* with the *Persians*, the *Muscouit* with the *Polon*:
and

Englands children.

and the *Tartar* with them both: in the meane time *England* for my sake hath found a peace, hath sitten at ease, and had leasure to looke at their falles. And I earnestlie pray (as I haue good cause) that peace being my childe, beget not plentie, and that be a meanes for to banish mee: for when a cuntry through Religion hath obtained peace, through peace hath plentie, and through plenty is growne rebellious; then God by seditions and change of state, by inundations of floods, by famine, plague, and such like, he bringeth them (in fauor) to a smaller number, least in pride & multitude they should growe for to scorne mee. Thus haue I some times tasted of their harmes, and though I haue liued safe this 36. yeares, that no forraine enimie was able to roote mee from the land of mine inheritance: yet I haue bin stil so vnited to your dread soueraigne, so in fauour with my valiant champions, that none opposed themselues against mee, but first committed treason

England: in peace.

Peace the child of religion begetteth plentie that kills the grandmother.

England note this.

In the dayes of our dread Soueraigne.

Essex, Willowbie, Norris, Sir Francis Vere,

&c.

Religions speech to

against her: and though at my intreatie she was content to pardō them my fault, yet Iustice and conscience both would, that they all should perish that wish her euill. Then howloeuer (thereby to bee dearer to false religion) they make the worlde beleeeue, that they dye for my cause, yet I cannot chuse but I must needes renounce them: *Martyrs I haue had, that haue dyed in my quarrell; yet neuer any that intangled himselfe to destroye a Prince.* I haue wept while tirants haue slaine my children: yet I neuer saw them to be found rebellious: giue mee leaue then openly to disclame those out of my fauour, to cancell them out of honors booke, to renounce them from being my followers, who haue traitorously conspired with my sworne enemies: who treacherously haue intended their Princes death: who rebelliously haue taken armes against my sides, who falsely haue expected to see mee fall: these I pronounce, not to bee my sonnes, and I must tell the Worlde, that

A false slander to make traytors Martyrs.

Neuer martyr was a traytor.

Iusticia Britannita.

Englands children.

that they dyed not for my sake. And because *Rome* hath lately noted those *Campia. Martyrium.* with the title of Martyrs, whom rebellious malice caused to bee treacherous to their Prince; I must needs bee plaine that the world may see, *Rebellion* and not *Religion, Treason* & not *Trueth*, was the cause of their vtter ruine. Custome hath made it a thing common, & the communitie hath made it a thing credible, that the worse things haue masked vnder good names, that singularitie is tearmed zeale; disobedience *An vsuall fault.* freedome of conscience; rebellion, sinceritie of profession, and open treason to be pure religion. Thus was the notorious rebellion in *England*, (after affecting the Irish) supposed to be the signe of a Catholike trueth, wherein though many suffered the iust recompence of so foule desert, yet the Queene was merciful and forgauē some. How can I then make an apologie in their behalfe? how can I say, these fauoured religion, who sought to roote out the Prince, & land,

Religions speech to

where I had dwelt of a long continuance? I conceale their names as loath posteritic should remember an Englishman to be so disloyall. And herein the

Gregorie 13. Pope, that should haue been most religious, was a chief dealer to subuert me, sending ouer pardons, absolutions, and such like, to exempt the subiects of this realme from their true obedience. And

Pius 5. the better cōtinually to performe what he intended, Seminaries were erected vnder pretence to doe me good, which haue harboured (howsoeuer some of them learned) such politique, subtile, treacherous, and disloyall people, that hauing swarmed from thence as from a hiue, & pretending (as they haue said) the Catholique good of their owne countrimen, haue infected them with such pernicious poyson, moued them to such great treasons, perswaded them to those attempts; that if heauen had

Exceeding pittie.

*Miraculous
preservation
of Gods
Church.*

not withstood them with a mightie power; if God had not detected them with a pearcing eye; if the Lord had not con-founded

Englands children.

founded them with a mightie arme: then had I (in all likelihood) been banished from this Iland, then had *England* I feare so thinke of it. perished, her Prince, her subiects, & that most cruelly by the meanes of her own countrimen. These were they, who iustly convicted of treason, by lawes made 200. yeare since, in the time of *Edward* Iusticia Britannica. the 3. do openly (but wrongfully) boast that they haue suffered for religion: & yet I may say this, that such as repenting their follie, shewed a sorrowe, and were willing to performe amendment, were pardoned, a thing not to be expected in so great a fault; although (iniuriousslie) some of them haue not been ashamed to say, that neuer religion was A greater number. persecuted more, then vnder the most vertuous, peaceable, milde, mercifull, & religious gouernment of *Queene Elizabeth*: nay, I can confidently say this, that in stead of punishing those who haue not offended, she hath suffered Stapleton. Parsons. many to keepe their religion stil, to liue This can not be denied. without danger of law, and such as haue

Religions speech to

professed themselues to be Romish Catholiques; aske but that graue and reuerend father *Nicholas Heath* somtimes Archbishop of Yorke, and Lord high Chancellor of *England*, he must needes confesse (and vndoubtedly would doe it, if he now liued) that he tasted of his Soueraignes clemencie in so great a measure, that those who for religion tearme her to be cruel; are such as seeke by all meanes possible to defame her gouernment. *Pole* the Bishop of Peterborough: *Cutbert Tonstall* a reuerend graue man, *White*, *Oglethorp*, *Thurlbie*, *Vatson*, *Turberuile*, *Fecknam*, such as all of them had been zealous against mee, yet she pardoned them their liues, because they had not traiterously sought hers: for since the beginning of her raigne to this present day, there is no man able to proue (howsoeuer some haue bin malicious to affirme the same) that Queene *Elizabeth* hath for religion onely put any to death of the Romish sectaries. It were long for me to

repeate

*In Queene
Maries
time.*

*Slander is
neuer tongue
tied.*

*In their libel
against the
English Iu-
stice.*

Englands children.

repeate (things already sufficientlie knowne) wherein *Rome* hath so malitiouslie dealt to suborne her Iesuits, that from them, this 36. yeares, *England* hath had the greatest cause to feare the subuersion of her whole state. *Pius* the fift (vngodly and cruell in this poynte) intended to free the subiects of this land, from their allegiance to their dread Soueraigne: a thing abhorring against diuinitie, a matter neuer heard of, with any of my followers, and hated euen of the heathen themselues, who neuer tasted of my trueth: to graunt pardon, and openlie to auouch it: to subiectes and against their Prince, and to English men against their owne cuntry, it is such a faulte as former time neuer thought of: the age present dooth abhor, and shall make thereat the dayes insuing to be astonished: & it were too lamentable to be thought of, Religions superstition should make any so fearefull of the Popes authoritie: *France*, howsoeuer thou art now distracted in-

Papa pius
moritur
quintus, res
mira tot in-
ter pontifi-
ces, tantum
quinque fu-
isse pios.

*Leane giuen
to Parsons,
Campion by
Gregorie 13.
1580. April
14. to inter-
pret the bull
of Pius 5.*

Religions speech to

*Henry the 2.
King of
Fraunce his
edict against
the Pope.
Anno. 1550.*

*King Philip
once feared
not the Popes
Buls.*

*Duke of Al-
bany with an
armie a-
gainst the
Pope.*

*1527.
Whom he
kept in A-
drians tower
7.moneths.*

to small peeces, yet in the daies of thy second *Henry*, thou hadst little feare of the Popes Bulles, when impatient of his proude and vsuall vsurping within thy territories, thou didst not onely by edict, decrees, parliaments, proclamations, disanull his supream authoritie, but denied him stoutlie those yearelie reuenewes, which he exacted out of thy dominions. And *Philip* thou which now gouernest *Spayne*, and fondly intendest to be the worlds Monarch, what minde then didst thou beare against the Pope, when sending with thy Duke of *Albanie* an Armie into the coasts of *Italy*, thou spoyledst their towns, destroyedst their fields, sackedst their cities, and with thy canons girt them within the compasse of their owne walles? This shewed to the world how little (being offended) thou esteemedst of the Popes Bulles: and thy father, that worthie *Charles* the 5. tooke Pope *Clemence* captiue, and the whole Colledge of Cardinals, & made him pay for his ransome 400000. Duc-
kets,

Englands children.

kets, & valued the Cardinals at a higher rate. And least thou which art openlie my professed enemy, shouldest thinke that *Englands Elizabeth* wanteth presidents of her countrie, valiantly to withstand, and scornfully to make account of the roring of thy Bulles: remember but the time of *Queene Mary*, (a gracious Soueraigne if she had not been blinded by thy meanes) when thou wert offended with her cosin *Cardinall Pole*, and in disgrace of him sent vnto *Petrie* a begging Frier, the Cardinals Hat: she crossed thee in thy purpose, and made small account of thy great threats. I could alleadge the worthie *Henry the 8.* registred in Honors Catalogue to liue for euer: how couragiously to aduance me, he shaked off thy seruile yoke, and exempted his subiects from the Romish tyrannie. But to let these passe, (as matter apparant without prooffe) I must needs complaine of two notorious enemies, such, as in the daies of peace, haue done me the greatest wrong that

*Let the Pope
marke this.*

*Cardinall
Pole offend-
ed with the
Pope.*

*Henry the 8.
shaked off
the Pope.*

*Religious e-
nemies.*

Religions speech to

euver woman suffered : and least wondering thou stande amazed how this should be, in the land of knowledge in *Elizas* raigne, I meane the prophane Atheist, and the zealous (but falsely) Puritane. And although I poore *Religion* am not so good a states man, that willingly I intermeddle with matters of the common wealth, yet I must say thus much in the true defence of my selfe, that since prophane *Machiuell* hath obtained so much credit amongst the greatest states men of all *Europe*, Atheisme hath perswaded the world of my death, & tolde Princes that there was no religion. Can any counsell bee more pernicious to a Common wealth? more dangerous to a Countrie? more fatall to a Prince? then onely to relie in causes of greatest importance vpon his owne wisdom? to seeme to haue that religion in shew, which he neuer meaneth to imbrace in trueth? to preferre Heathens before me? to ascribe felicitie to fortune, and not to vertue and true religion? And these

*The Atheist
and the Pu-
ritan so cal-
led.*

*Religion no
states man
but of coun-
sell with the.*

*Dangerous
for a Prince.*

*Machiuell
confuted.*

Englands children.

these with diuers others of like impuri-
tie that prophane Atheist broched vnto
the world, which was no sooner drunke
by the states of *Europe*, but some of their
kingdomes haue come to ruine. Nay, I
will take vpon me without presumptiō
to prophesie thus farre, that the grea-
test kingdom that *Europe* hath; the most
mightie people that euer was; and the
most famous common wealth that euer
flourished, shall all of them by contem-
ning religion, become desolate. And
howsoeuer I will not presume so farre,
proudly to make (with *Bellarmino*) tem-
porall prosperitie a note of the true
Church, seeing she is ordained to suffer
many calamities, vnder the hands of ty-
rants; yet I dare say thus much, that re-
ligious Princes, while confidently in a
good cause, they haue fullie relied vpon
Gods assistance, they haue notablie tri-
umphed ouer all their enemies: thus in
the old Testament, *Abram, Moses, Jo-*
sua, Gedeon, Samuel, David, & zechias, Jo-
sias, and the *Machabees*, all triumphed
ouer

*States in
Europe ru-
inated. by
Machiuel.*

*A certaine
prophesie.*

Note this.

*Relig Prin-
ces doe still
triumph.*

*Gen.
Exo.
Ios.
Iudg.
King.
Machab.*

Religions speech to

ouer multitudes of their enemies, because I (howsoever contemned by profane *Machiuel*) was the sole conductor of all their armies: thus almost (as *Moses* did *Pharaoh*) in these latter times *Constantinus* ouercame *Maxentius*. The like might bee spoken of *Theodosius* the elder, of whome *Theodoret* maketh honorable mention, of many priuiledged fauours he obtained for his true profession: thus in the dayes of *Theodosius* the younger, when the *Sarracins* came to helpe the *Persians*, against whome hee fought, the Angels from heauen (like the starres against *Sisera*) troubled the *Sarracens*, that in *Euphrates* there was drowned a hundred thousand: thus *Julian* whilest he was my friende, made *Italye* & *Afrike* stoope to the *Roman* Empire, but sodainely perished whē he had reuolted: thus *Heraclius* conquered the *Persians* till hee became a *Monothelite*: I could alleadge histories of these latter times, but being a controuersie for the true religion (howsoever in deede it is

Aug lib. 5.
de ciuit. cap.
25.

Cap. 26.
Lib. 5. histor.
cap. 24.

Socrat lib. 7.
histor. cap.
18.

Euagr. lib. 4.
histor. cap.
16. ibid. cap.
vt.

with-

Englands children.

without controuersie) I will not doe them that wrong, to grounde vpon a thing, that is not yet graunted: the contentions for my cause, and the apish pollicies of other countries hath pittifully perswaded them, to become *Atheists*. I haue encountred the *Papists*, and tolde him he mistakes the truth: his religion is meere erroneous, and whilst I went about soundely to perswade this, *Satan* raised vp the lewde faction of irreligious *Brownists*: to tell the worlde, that *England* was not so happie to haue a Church, that titles of honour were things impertinent to trew religion; that decencie was a matter of ceremonie, which was no sooner bruted in the worlds eare, but the *Papists* began scoffingly, to contemne my trueth, and the *Atheist* prophanely to thinke there was none at all. But I am loath to rake in the dead cinders of polluted *Machiuell*, whō though *Satan* made an instrument to disgrace me, and with his dregges dan-

B b 3

gerouslie

*By sundry
Doctors of
great learning.*

*Brownists a
sect to support
Atheisme.*

*As since
they haue
written in
their bookes.*

Religions speech to

gerouslie poysoned the best states: yet shall my trueth like the sunne from vnder a cloude shine clearely in the dayes of *Elizabeth*. And men famouslie learned in all knowledge (as some haue done in other places) shall openly shew vnto the worlde, that such pollicies are but cankers to a Common wealth, such discordes, weapons sheathed in the wombe of true religion; and those great promises nothing but Cannon shot, to vndermine (if it were possible) the rocke where vpon I stand. And concerning the other, which in a forward pretended zeale haue desired to cleare the mudde that hath troubled the fountaine: to roote out the weedes that haue hindered the corne, to trie out the drosse, that hath dimd the golde; haue vnawares (howsoeuer some of them politickelie malicious) stopped the fountaine; plucked vp the corne, and confounded the treasure of true religion; so that if they might haue preuailed

Ambr. Catharinus.

Archiep. Copusonus.

Ioh. Molanus.

Ioh. Boterus.

Anonymos.

Petrus Corretus.

Possennus

Iesuit.

Learned

Puritans.

By wise authoritie and learned answers.

Englands children.

led (as they might haue preuailed if diligent care had not been taken in this respect) the Church must haue withered as wanting springs, the people must haue famished as wanting corne: and religion must haue begged as wanting treasure: In deede iust faultes haue been founde, for that many insufficient haue taken vpon them so great charge: that the Bishops haue paultered their liuings in so base a manner, that forgetting their honor, they haue seemed to be familiar with meane persons: that they haue suffered the patrons of their liuings to present any: nay, that which is most intollerable, that they haue consented, whilest patrons haue paused so long (a thing needelesse so neere an Vniuersitie) to finde one sufficient to take the charge, that either a haruest must quite the cost that the patron hath had by many suters, or if it can bee compassed, it shall bee plainelie temporall. I feele my selfe both too feeble to com-
plaine

*L. Archb. of
Cantwbury.
Bancroft.
Bilson.
Sutcliff.
Hooker, &c.*

*A true fault
in Englands
Church.*

*Cruell patrons pittie
the church
hath not the
fauour of an
ordinarie
ward.*

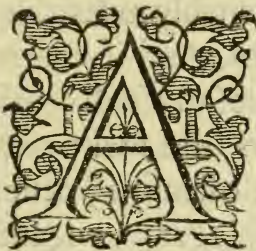
Religions ſpeech to

plaine, and too farre ſpent to remedie
ſo great a miſchiefe : faultes will bee,
yet religion muſt bee; the daies are e-
uill, but my charge is not to leaue *Eng-
land* whileſt the world endureth; and if
I muſt (being her companion) I will dye
valiantly in her cauſe.

LOY-



LOYALTIES SPEECH TO
ENGLANDS CHILDREN.



After abundant triall
of my many fauours,
giue me leaue not vp-
brayding you with
benefits you haue re-
ceiued, only in equall
comparison of other

*Loyaltie vr-
geth her be-
nefits.*

countries, to shew the wealth of *Eng-
lands* subiects, the happines of her land,
the increase of her honor, the content-
ment and the euerlasting fame of her
three children, and of all these obtained
by my meanes. Now as the religious
dutie to your Prince, the kind affection
to your countrie, and the common care
amongst your selues one towards ano-
ther, are things not onely requisite for
your good, but likewise commanded by
the lawes of God and nature: so rebel-

Loyalties ſpeech to

*Loyaltie can
not abide to
heare of
treason or ſe-
dition.*

*Underſtan-
ding miſled,
begetstrea-
ſon.*

*What is re-
bellion.*

lion (a thing which I quake to heare of)
ſedition (a thing which I hope I ſhal ne-
uer heare of) are both ſo capitall in
themſelues, and ſo deteſted of all ages,
as the people muſt needs be barbarous
that liue to doe them, and the Prince,
land, and people lamentably miſerable,
that liue to ſuffer them. And if it were
not that falſe pretences (an vſuall cloak
for the greateſt faults) did make men
thinke they were leſſe offeſiue, neuer
traitor would intend his Princes death,
but take puniſhment of himſelfe for ſo
bad a thought: & neuer ſubiects would
draw their ſwords in ſeditious manner,
but ſheath them in the guiltie intrals of
their owne bowels. And therefore thoſe
who haue intended to alter, or vſurpe
the ſtate of their ſuperiours (which we
call rebellion) not to bee branded with
ſo foule a ſhame; not to be noted with
ſo blacke a marke; not to be called by
ſo bad a name, haue indeuoured to ſig-
nifie their ſiniſters practiſes by a good
pretence, and haue imployed ſuch for
the

Englands children.

the effecting of them, as inconstancie hath made desirous of a chaunge, Atheisme careles by what meanes, Prodigalitie beggars and full of want, and lastly want hath made them to growe desperate. The trueth hereof is apparantly knowne, both by ancient histories, and of later time, not onely within these small dominions, hemmed with the narrow seas, but in populous and large *Italie*, within the walles of proud, stately and commaunding *Rome*, where the often Secessions of the cōmon people, to the Mount *Auentin*, may plainly testifie that malecontented, they pretended a reformation of the rich Nobilitie. So that the horrible, strange, and detested practises of our time, which some most irreligiously haue plotted to obtaine their purpose (being nothing in trueth but an ouerflowing ambition, & an insatiable desire to rule) haue been smoothed ouer with the fine tearmes of a common good, of the freedome of the people, of iustice, of religion, of re-

*What men
are traitors.*

*False pretences
in traitors
and rebels.*

Loyalties speech to

formation, and such like, things onely mentioned in name, and no further intended, then in a bare shewe: thus delt they that sought to alter the Romane Empire, by lighting the torch of ciuill dissention, (pretending the more easily to winne the people) to free them from subsidies and oppression, which then seemed by their gouernours to lye vpon them, making a shew to the common sorte, that they tendered their case in so great a measure, that they could not longer indure to see them afflicted in so bad a manner. These pretences wee reade to haue been made in *France*, these haue been made in our countrie: and there was neuer either subiect seditious in the Commō wealth, or heretike hatefull to Gods Church, but they desired to be accounted Euan-gelike and Apostolike reformers, their bad conuenticles (Cockatrices to hatch treason) they tearmed by the name of Gods Church, their phantasticall opinions, Gods knowne trueth, and their
poyso-

Note this.

Englands children.

poysoned heresies, the inspiration of Gods spirit. It were tedious & too long to repeate their names, who continually haue slandered Loyaltie with base tearmes, when themselues haue deserued most badly, both of the Church and of the Common wealth. Thus might I with teares remember the wrong that I suffered in the *Northerne Rebellion*, where though the fact was so infamous, as the memorie is odious to this day, yet did they pretend a reforming of religion, a freedome of consciēce, and a bettering of the Common wealth. I passe ouer without speech (but neuer to be remēbred without sighes) the lamentable rebellions made in *Lincolneshire*, the disorder in *Norffolke* by *Ket* & his bad companie, the intollerable boldnes in *Kent* by *Iacke Straw* and his accomplices. These and such like haue laboured to roote me from the place of mine abode, to pull out Loyaltie from the mindes of subiects, to make them offend & thinke there is no fault, to raise a flame that

As may appeare by the six articles written in french.

Sir Iohn Cheeke wrote of Sed. Alex. Newill.

Loyalties speech to

may giue light, whilest the Commonwealth shall burne ; to stirre vp those vnder pretence of right, who haue desired to subuert the state of the whole land. *Josephus* an ancient writer, setting downe the rebellious reuolting, which the Iewes made from the Romanes, vnder colour of rude and vntoward dealing which they found in *Florus* their gouernour, he setteth downe the particular remonstrance that King *Agrippa* made, touching the small apparance of occasion which they had, rebelliously to exempt them from their lawfull obedience: the Iewes replied that it was only against *Florus*, and not the Romanes, that they bare armes : whom *Agrippa* tolde it was easie to say so, but their actions were such as worse could not haue been by the greatest enemies of the Roman Empire : for the townes they sacked, the treasuries they robbed, the houses they burnt, the fields they wasted ; neither were the townes, the treasuries, the houses, the fields of *Florus*,
and

*Ever bad
things haue
good pretenses.*

*So may I say
to the English
traytors.*

Englands children.

and no man had wrong but the Romanes, to whom these belonged. In like manner, when in former times (for I am loth to mention these later faults) wrong openly was offered to them of our cōuntrie, the townes takē, the churches robbed, the houses burnt, the men slaine, and not so much sacred, as the very sepulchers of our forefathers, the pretence was onely this, not a wrong or disobedience to the Prince, but a reuenge and reformation of the oppressing cormorant. And thus lately (for I must needs touch it) whilest *Lopez* most Iewishlie, nay, Iudaslie had concluded with the Spanish Pharisies to sell his Soueraigne, yet shamefully hee protested this, whereunto common sense will hardly allow credit, that he onely ment to deceiue them of their coyne, and to saue her from harme. Can we thinke the Spanyard so credulous as in a matter of so great importance to credit without good cause? Can wee thinke it likely, that he, who had concealed it hetherto

By Kot.

A thing unlikely and impossible.

from

Loyalties speech to

from her Councell, ment after to impart it to her Maiestie? These things and manie such (howsoever smoothed ouer with a faire shewe) haue been committed by vnnaturall subiects, since her Maiesties raigne, that our very enemies for the state of our countrie, could by no meanes possible haue deserued worse. And howsoever the lawe tearme them, not enemies, but simplie as rebels and seditious to their owne countrie, yet they ought not to be honored with the name of peace, nor as subiects any way to be made partakers thereof, vnles the infinitely ouerflowing mercie of their Prince vouchsafe them (vnderferued) so great a fauour. When *Anthony* rose vp in armes against his countrie, he was iudged & condemned worthilie by the Senate to bee a rebell: and when some intended to send vnto him to intreate of peace, *Tully* thought it was most strange & farre differing from the state of the Senate, to afford a rebel the priuiledge of an openemie. *France* can
testifie

*Reade the
chronicles.*

*Mercy vn-
deserued.*

*Peace to ene-
mies but not
to traytors.*

Englands children.

testifie of the like when trayterous subjects vnderferuedly (giue mee leaue to tearme them by that name) haue been so mightie to withstand the King, that he hath sent without cōtrolling tearms as to an open enemy: *England* hath not now (and I happilie with, as I hope it neuer shall) any cause to deale in the like manner. But the time was in the dayes of *Edward* the sixt, when a base pesant so braued the Kings armie, that they vouchsafed them parole, as if *Rome* had sent Ambassadors to the men of *Carthage*. But rebellion being the canker of a Common wealth, time hath taught vs by lamentable experience in the warres of *Rome*, *That sedition doth grow by suffering, and that clemencie is rebellions spurre:* which if it had not bin a state so flourishing had not so soone failed. And for *Fraunce* in the time of holie *Leues*, sedition had not been so soone cut off, no rebellion had been rooted out, if the sword had not been made sharpe for to cut them off: for it becommeth a Prince

With open enemies out of her selfe.

Rome fell by clemencie to traytors.

Loyalties speech to

like a good Surgion, to cut off the purtrified parts, least the sound bee infected with the like contagion. Furthermore, to ground my seueritie vpon the tearmes of honor (for *Loyaltie* cā hardly indure clemencie towards treason) there is no

If we can not suffer the lie, much lesse treason.

Gentleman (vnles degenerate) that will indure the lye of his companion without recanting: and shall the Prince not onely suffer this, but wrongs, dammages, iniuries, & despitefully at the hands of traytors? Then band your selues

An exhortation.

Honorable Lords, wise Prelates, braue Captaines, worthie Gentlemen, resolute Soldiers, trustie Citizens, and painful Cominaltie, that the smallest part of treason may not take strength in our time, and all of you rather hazard the last droppe of your dearest bloud, then by treacherous dealing, the least wrong may bee offered to her sacred Maiestie? This is a iust quarrell wherein *Loyallie* we are to vnite our selues: for loosing but the bridle to such dangerous treasons, our Prince, our liues, our Countrie, our for-

A necessary caution.

tunes,

Englands children.

tunes, are all indangered at the same instant. Besides, either to pardon these at home, or fondly to credit those abroad, can bring no other benefite to the land but this, a contempt of our authoritie, a certaine danger to the Princes person, a perpetuall and needfull feare of some new attempts: yet euer I must reserue a prerogatiue to my gracious Soueraigne; for gracious *clemencie* (a wor- Mercy often
cruell. thic vertue to a subiect) but dangerous to a traytor, giues them but leasure to fortifie themselues; graunts them but time to renew their force, & the storme is no sooner past, but there is present feare of as great a tempest. For it is great simplicitie to suppose, & (at least) the extremitie of follie to beleue, that those who are once plüged in the gulfe of treason, and haue throughly plotted Not safe to
trust a tray-
tor. for a kingdomes conquest, can possibly be reclaimed with the greatest kindnes, or let goe their hope, before their liues giue vp the latest gaspe. If a kingdome were so weake, or a Prince so timerous,

Loyalties speech to

(as almost it was lately in the Realme of *France*) yet it were easie to proue out of the histories of al times, that traytors & seditious persons, howsoeuer they haue been so bold that they durst in the field incounter the Lords annoynted: yet he whom the scripture calleth the author of victorie and the God of battell, shall make them to flie, when no man followeth, shall cause ten thousand of them to bee chased with a thousand, and in the day of battell giue victorie to his owne annoynted. The rebelliō that was made in *Spayne* against the Emperour *Charles* the 5. in the beginning of his raigne, together with the happie successe of his Maiestie, may serue as apparant prooffe to confirme this, seeing the seditious faction was foyled, and the most of thē taken captiue. It shall be needles to adde this, that in the daies of *Queene Mary*, when first she came vnto the Crowne, finding the people to be mutinous, and in the land nothing almost but flat rebellion, in shorter time then the space

*Charles the
fift.*

Englands children.

of two moneths, worthely she was conqueror ouer all her enemies : such was the state of *Flanders* 1566. and three yeares after : yet neuer heard of that rebellious sedition preuailed against a lawfull Soueraigne : all ages afoorde multitude of examples in this kind ; the vnnaturall riot of *Duras* : the wonderfull successe of the battell of *Dreux* in *France*, and after of *Poncenas* : and not to stand in particulars of that country, the euent of things hath made known vnto vs, that rebellion builded vpon a weake foundation cannot possibly stand, if the Lord in anger do blow vpon it: neither speake I this to make a Prince more seuerer against his rebellious subiects, to make the Scepter of a King plow vp the bowels of his owne cuntrymen, but to shew, that *Loyaltie* cannot brooke rebellion, that sedition is odious to a good subiect, & that treason is intollerable in a Commōwealth, if *flincked* with *Religion*, (a thing hardly to bee hoped for in this bad age) coulde but liue for a

Loyalties speech to

small time safe from treason, if some of *Englands* subiects had continuallie remained in my fauor, then durst I boldly haue compared with the proudest nation; and hauing religion a crowne, and *loyaltie* as a strong defence, she might valiantly haue incounered her stoutest foes; for I may confidently auouch (in the reuerend securitie of an vpright minde) that excepting treasons blowne into the heartes of her subiects, by foraine enemies, *England* hath been as free from danger, as far from distresse, in as great prosperitie, as euer was Iland in so bad an age. Then councilliers giue mee leaue, to perswade thus much, that the benefite of treason shall bee this, if vnhappy (which God forbid) you obtaine your purpose, your countrie shall bee desolate, you your selues shall bee feared and suspected of your enemies, and these ample ornaments, garlands of long peace, shall crowne your enemies, for the victories obtained in your conquest. I that haue made your children

Some of the nobilitie.

Note this.

A thing lamentable.

Englands children.

dren dutifull, in whose mindes the name of a *Father* did extinguish disobedience: I that haue made your friendes trustie, in whome the name of sacred *Friendship* was wont to banish all deceite: I that haue made your wiues, in the honorable reuerence of your loue, to respect no perswasion of strangers, thereby wantonly to commit adulterie; I (I say) intreate you by these fauours, that being children, in duetie you bee not disobedient to so good a mother, being friendes by promise (and that confirmed with a sacred vow) you bee not found deceitefull to so dread a Soueraigne: & lastly, being those whom nature, religion, time and cuntry haue matched nearlie for this 36. yeares, with so gracious a Prince, that you bee not seene to prostitute your bewtie to a stranger, to admit *Tarquin* into your fauour, and (neuer to bee vnpunished) to violate so great an oath: for what the seuen Ambassadors commended in
their

*What loyalty
hath done.*

Plutar. in
lib. de exilio.

Loyalties speech to

their common wealths vnto King *Pto-
lomey*, that *England* may iustly vaunt
she professeth at this day: and where as
they in three things compared which
should excell, *England* possessing one &
twentie, may iustly in comparison out-
strip the proudest that *Europe* hath. The

1. Ambassadors of *Rome* boasted that their
*Temples were honoured, their gouernours o-
beyed, and their wicked punished*; may not
England doe it more iustly, if you com-
pare it with those times? And yet for
honouring our Temples, I cannot so
much commend vs, but onely that that
little honor (which they haue amongst
some) it is in true sinceritie. The Am-
bassadors of *Carthage* iustly boasted that
*their Nobilitie was valiant to fight, their
Cōminaltie to take paynes, and their Philo-
sophers to teach*: was there euer countrie
(I except not *Carthage* in his best estate)
where either the Nobilitie is more va-
liant, the Cōminaltie more laborious,
or the teachers more profound, then in
England

Englands children.

England at this day? The Ambassadors 3.
of *Cicely* boasted that *their countrie executed iustice, loued trueth, and commended simplicitie*: neuer Common wealth I dare auouch, since the first societie that man had, was ruled with more vp-right iustice, was honored with greater trueth, and admired for more simplicitie, then generallie is the state of Eng- 4.
land: the Ambassadors of the *Rhodians* bragged, that the *old men were honest, the young men shamefaste, and the women peaceable*, and may not *England* iustlie boaste of all these? The Ambassadors of *Athens*, that they consented not that 5.
their rich should be *partiall*, their people should be *idle, their gouernours should be ignorant*, and is not all this now as true in *England* amongst vs; as euer it was in *Athens* amongst them? The Ambassa- 6.
dours of Lacedemon, vaunted that there was *no enuie because all were equall, no co-ueteousnes because all were common: no idlenes, because all did labour*: and

Loyalties speech to

*Enuied of o-
ther nations.*

are not the same banished from our land, howsoever procured by a better cause? For *England* wanteth enuie in her selfe, not because all are equall, but all friends: *England* is not couetous, not by reason of communitie, but because of conscience. And idlenes out of this land was banished long since, with the *Lorde*

Lordsdane.

7. *Dane.* The Ambassadors of *Sicionia* glorified iustlie in these three (wherein *England* is supposed to bee farre shorte) that they admitted *no strangers, inuentsors of new toyes, that they wanted Phisitions to kill the sicke, and aduocates to make their pleas immortall*, wherein I must needs confesse (for trueth onely becom-meth my talke) that howsoever in the abundance of her wealth, *England* hath giuen strangers money for very toyes, yet it was not for loue of them, but to shew the world, that their plentie was not debarde from euery stranger: for Phisitions I may truly say thus, that the *Æsculapins* honoring *Paduare* in
the

Englands children.

the aboundance of her skill, is vnequall Learned
to make comparifon with vs in *England*; Iudges, Ser-
and laftly, for our aduocates (a flaun- icants, Coun-
der I confesse common, but yet moft sellors.
vntrew) men fo learnedlie wife, fo wife-
lie religious, and fo refpectiuey lear-
ned, wife and religious, as if *Europe*
would feeme to contend in this, dout-
les fhee fhould bee found farre inferior.
Now thefe (and benefites farre greater
then thefe are) fhould *England* be rob-
bed of by *Treafon*, depriued of by *Sediti-*
on, and quite fpoyled of by *Rebellion*.
And therefore in the colde quaking
feare of fo great an euill, when as I think
how treafon goeth about to fupplant
my ftate, to fel my honor, and make me
perifh with one wound, then doe I iuft-
ly with the teares of King *Anchifes*
mourning for the fatall deftrudtion of
proude *Troye*; or of *M. Marcellus* for
the citie of *Syracufa*, when hee fawe it
burne: or of *Saluft* when he fawe *Rome*
ill gouerned: or of King *Demetrius*,

Loyalties ſpeech to

when hee ſaw his ſonne in lawe ſlaine in the battaile of *Marathone*. But becauſe mens harts are flintie, and not touched with iuſt ſorrowe, breeding remorse of my fall, let me wiſh, and wiſhing obtaine the kinde and briniſh teares of *Queene Roſana*, for her husband *Darius*, when he was conquered by the great *Alexander*; or of bewtiful *Cleopatra*, weeping without comfort, that her beſt beloued *Anthony* was conquered by *Cæſar*: but if theſe teares be prophane, and not befitting to mourne for the wrong, to ſo vertuous and to ſo holy an Iſland, then let me wiſh the teares of *Jeremy* for *Babylon*, when it was made captiue, or *Dauids* mourning for his ſonne *Absolon*, or olde father *Jacobs* for his ſonne *Ioseph*: this were tragicke matter, to write of treason, to thinke but of that (yet death to thinke) which they intended, after that day (if euer that then day ſhoulde enioy a ſunne) (being darker then the blackeſt night) (as I wiſh and hope that

Englands children.

it neuer shall) shall *Englands* wise and painefull Chroniclers write nothing but warres and bloodie fieldes : *Poets* *Lucan-like* begin with *Bella per emathios plus quam ciuitia Campos* : and then those that like the Philosopher *Ariminus*, (who wrote of the aboundance of *Ægypt*) haue finelie discoursed of the plentie of this Iland, may sit downe, and shew a naked, bare, and fleshles *Skeleton* to the whole worlde: and those that haue boasted (as *Demophon* of the fertiltie of *Arabia*) shall sigh and say that *Englishmens* teares hath shedde such aboundance of salte, in the earths furrowes, that the *Iland* is become barren: and they that like *Thurilides* (of the treasures of *Tyrus*) haue tolde the worlde by trauaile of *Englands* wealth, may sit downe and say, *The rich betrayed, are the richest spoyles* : and those that like *Asclepius* (of the mines of *Europe*) haue written of the welthie bowels of the English earth, shall say that then she

bluon

Loyalties speech to

sendeth forth nothing but smoake, desirous to make an eternall night : And those that haue written like *Dodrillus* (of the praise of *Greece*) (or *Leonidas* of the triumphs of *Thebes*, or *Eumenides* of *Athens* gouernment) shall tell posteritie, that *Treason* in one day depriued *England* of all these.

As they account it.

But least some should think, that then my sorrow should be greater the cause why, and that the losse were nothing which *England* should haue by so foule a sinne; giue mee leaue but in plaine tearmes to set forth a naked trueth, and diuiningly to tell, what would bee *Englands* miserie at that day : *M. Crassus* the renowned *Romane*, valiant in warre, & wise at home, taking *Syllas* part against *Marius* and *Julius Caesar*, that was then Dictator, who being taken prisoner spake a loude, *I weigh not my harme, but the pleasure that Crassus shall haue to heare this newes.* And amongst other, surely this will not bee the least that *Spayne* should

Tell it not in Gath, &c.

Englands children.

should heare but of this harme, the Court which is now (like the eight *Spheare*) beautified fullie with sixt stars, should be nothing but like the ayre full of *Meteors*, sending downe lightning, thunder, raine, haile, and such like: and then should ancient *Cato* that in 86. yeares was neuer seene to violate grauitie, so much as by a smile; who was wise in speech, sweete in conuertation, in correcting seuerer, in presents liberal, in diet sober, in promise certaine, and lastly inexorable in iustice: leaue the Court at the age of 55. yeares, and betake him to a little village neere *Pilena*, where the passinger might write vpon the porch of his poore cabinet, *O fœlix Cato tu solus scis viuere*: Ohappie *Cato* thou onely knowest how to liue: then should *Lucullus* one of the valiantest Captaines that *Rome* had after the warre against the *Parthians* (seeing the common wealth troubled with the ciuill faction of *Sylla* and *Marius*) from *Rome*, betake

*The ancient
and graue
counsellor.*

*The misery
of captaines.*

Loyalties speech to

Elus, Spar. betake himselfe to *Lobo* neere *Athens*; then might *Dioclesian* (although a tyrant, which is seldome but ambitious) after 18. yeares gouernment, betake himselfe to spend the rest of his daies in obscure silence; whom if the Romanes would recall by ambassage, within two yeares after he would rather liue in his poore garden with *Pericles* his inscription, *Inueni portum, spes & fortuna valet, nil mihi vobiscum, ludite nunc alios*: (the same is ingrauen in the tombe of *Franciscus Pullicius*) And then iustly should *Scipio Africanus* somtimes so highly honored in *Rome*, which in the 22. yeares tha the made war with *Asia*, *Africk* and *Spayne*, neuer fought vnluckely, who gained *Africa*, sacked *Carthage*, ouercame *Numantia*, and conquered *Hannibal*: yet discontented liued in a poore towne for eleuen yeares, without euer entring into *Rome* or *Capua*. Such should be then the desolate state of this whole Iland: and greater calamities should
fall

Englands children.

fall vpon vs, then a heart not vsed to these, possiblief were able to vtter. But seeing I haue begun, giue mee leaue a little to reason the case further: Can they preferre vnknowne, before those that are well knowne? vniust, before those that are most iust? strangers, before domesticall? couetous, before soberly moderate? wicked, before religious? deadly enemies, before those that are sworne vnto the Common wealth? a *Spanyard*, before an *Englishman*, and *Thilip* before our dread Soueraigne? There was neuer nation found so barbarous, so cruel, so without pitie, wherein not so many (nay not one) was found so cruell to his owne countrie. *Tully* (O if he liued now to inuey against those) thought *Verres* the worst man that euer countrie had: yet compare him with these, and he was meere honest; hee stole but out of *Apollos* temple, secretlie and in the night, some fewe religiouslie honoured Images: but these (I feare to

Loyaltie vehement against treason.

Traytors compared with Verres.

Loyalties speech to

speake it) haue intended to take a sacred Prince from a holie land: he offered violence to the place where *Apollo* was borne, but these not to the place, but to a personage, farre more sacred then *Apollo*s was. But let not deep scanning wisdom be offended that I compare her to *Apollo*: for whatsoeuer wrōg was offered to that, which truth, or ignorance, deemed in earth the dearest, that is contained in the treasons, which haue been intended against our dread Soueraigne; who all this while standing like a rocke of pearles (in the assured confidence of Englands watchman) is not danted to see her enemies to bee so malicious. After that *Philip* of *Macedon* had conquered the *Athenians*, hauing Philosophers at supper with him he propounded this *Question*, *What was the greatest thing in all the worlde*; one answered the *water*: another saide the *sunne*: another saide the *hill Olympus*: another sayd the giant *Atlas*: another
sayd

God.

Englands children.

saide *Homer*: but the last and wisest answered (*nihil aliud in rebus humanis magnum, nisi magna despiciens*) nothing is great in humane things, but a minde that contemneth great things. *M. Curius*, whē the Ambassadors of the *Sannites* offered him golde in great abundance, answered, I had rather bee Lord ouer you, that are Lordes ouer it, then onely possesse it selfe: and did not this speech of his deserue better then the action of *Lucullus* to rob the *Spartans*? Did not *Crates* gaine more glorie by casting his riches into the sea, then King *Nabuchadonozor* for taking the treasure out of the temple? Is it not more honor for the rich *Indians* to contemne their golde, then for the greedie *Spaniards* so to couet it? which if it were not vsed to the preiudice of forraine princes, all countries could wish him to bee glutted with it, and that the *Iberian* sands were like vnto golden *Tagus*, and their little riuers, like vnto *Paetolus*

Loyalties speech to

streames; but since hee makes it the fine of his warre, and his warre nothing but an intended triumph ouer the greatest Empyres; it behooueth Princes to crosse his *Argoses*, that goods lewdlie gotten, may not be worse spent: but whilest these ruining ambitious plotts, grounded vpon treason, haue risen vp like a Pyramides in the greatest Kingdomes, *Englands* Soueraigne hath sitten confident, without presumption, conquering without crueltie, and victorious without contention. Whilest in the meane time *Sedition* shalbe ruinous, *Rebellion* shall haue an end, and *Treason* shall be fatall to him that thought it: for when heathen writers haue flatteringly perswaded that treason may haue successe, then shall the Scripture say, *That neuer traitor was mentioned and left unpunished. Sellam* conspired against *Zacharias* the King of *Israel*, and slew him; but within one moneth after, hee himselfe was slaine of *Manahem*: *Peka* conspired

*A happie
fight.*

4. King. 15.

Englands children.

spired against *Pekaiam*, and after was
slaine of *Oseas*, and *Oseas* the last king of
Israel, was taken bound and brought
into *Assyria*. Infinite might examples
bee in this kinde, who vpon false per-
swasion haue risen vp against the Lords
anoynted, and haue perished like *Iabin* *Indg. 4. 23.*
in the day of battaile, and wee may sing
with *Deborah*, *They fought from heauen e-*
uen the starres in their course fought against *Indg. 5. 20.*
Sisera: the riuer of Kishon swept them a-
way, the auntient riuer, the riuer Kishon, O *So the Spa-*
my soule thou hast marched valiantlie. Hi- *nish fleete.*
therto haue I been tossed in the dange-
rous waues of swelling *Treason*, where
iust occasion was offered to speake of
fundrie by name, famous to the worlde
for such foule offences: but I am loath
to rippe vp the hatefull memorie of our
countries enemies, whome though ray-
ling brainficke *Romoaldus* the *Scot*, seem
to cleare by his fond defence, yet it is so
friuiolous, idle, without learning, rea-
ding, or experience, as I can tearme it

Loyalties speech to, &c.

*Against my
L. Keeper &
others.*

nothing but *Catilins* oration against
Tullies Consulship: and when profanely
by his defence hee hath encouraged
traytors the best hee can : yet then with
indifferent and wise readers he shall bee
deemed foolish, and *England* flourish o-
uer all her enemies. I am willing Coun-
trimen, to speake more largely vnto
you, but fearing to bee troublesome, I
onely desire but this fauour, that accor-
ding to the Hon. Examples of your fa-
mous forefathers, *Loyaltie* may dwell
in the heartes of English
subiects.

*The conclu-
sion.*

FINIS.

x. 20. 4 } H. M. 2
c. z. s. 5





